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THEOLOGICAL SEMINARY
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Lutheran Observer

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther.

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity

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Poetry

THE PERFECT WORD

BY LUCY LARCOM

How satisfying is a perfect word!
How great—to know the truth, and utter it
So that it shall eternally be heard,
And worlds together in its cords be knit!

Who speaks for beauty, Beauty's self should be,
And not her language with vain lips repeat,—
Mere tinkling cymbals, hollow melody
Of borrowed sweetness, mockery most unsweet!

Out of this half-articulate, earthly speech,
This broken jargon from each other caught,
This jangled medley of our songs, we reach
Toward some divine expression of our thought.

Somewhere above the selfish jar and fret,
The deathly silence, deathlier noise of sin,
Mercy and truth and righteousness have met,
And souls to that vast concord enter in.

They know the Life itself—the visible Word,
The music of eternal overflow
From central ocean-streams of being, stirred
With the first rapture of creation's glow.

But men with falsehood blur what God speaks plain;
His message hourly mistranslated is,—
Dear angels, heal us of our discord's pain!
Send us the key-note of your harmonies!

Sweeter than any sound by angels heard
Whispered or sung among their deathless flowers,
Christ is the beautiful, eternal Word,
Breathed from God's heart into this world of ours.

And He hath spoken this Word, that men should see
The meaning of their own lives, hid in Him
From the beginning,—thoughts sent forth to be
Fit themes to stir the lyres of seraphim.

Yet loftiest seraph-choirs can but rehearse
Faint prophecies of His all-glorious plan,
Whose perfect Word unto His universe
Is, and forever must be, God in man.

—C. E. World.

HEROISM

BY RICHARD WATSON GILDER

'Twas said, "When roll of drum and battle's roar
Shall cease upon the earth, oh, then no more
The deed, the race, the heroes in the land."
But scarce that word was breathed when one small hand
Lifted victorious o'er a giant wrong
That had its victims crushed through ages long;
Some woman set her pale and quivering face,
Firm as a rock, against a man's disgrace;
A little child suffered in silence lest
His savage pain should wound a mother's breast;
Some quiet scholar flung his gauntlet down
And risked, in Truth's great name, the synod's frown,
A civic hero, in the calm realm of laws,
Did that which suddenly drew a world's applause;
And one to the pest his lithe young body gave
That he a thousand thousand lives might save.

Contributions

THROUGH SORROW TO JOY

BY REV. H. C. HOLLOWAY, D. D.

From my study window, looking westward, I have a beautiful view across the broad Susquehanna. I often sit here during the hour of sunset. It affords a time and place for profitable meditation.

The other evening I noticed an unusually remarkable change that took place in the western sky. While I was looking intently towards the horizon, below which the sun had sunk, a heavy bank of black clouds, shapeless and dense, hid the orb of day, and when the sun had gone down behind that bank one never expected to see the light of the evening again. Yet, while I looked, the cloud was changed from within. Where the blackness had been appeared a blend of crimson and purple and gold. If there had been no cloud there would have been no splendor. God painted a picture on the canvas of the western sky vaster and more perfect than any artist of earth could paint, but he did not turn back the sun to do it. The light that came to that cloud from within was there all the time, in the midst of the blackness, though we could not see it; the blackness was turned into radiance. "Your sorrow," the Savior says, "shall be turned into joy." If there had been no cloud, there would have been no radiance; no sorrow, no joy; no cross, no crown. "Ye shall see me again." Yes; but not because he comes back; he never goes. He is with us always.

"Judge not the Lord by feeble sense,
But trust him for his grace:
Behind a frowning providence
He hides a smiling face."

It is not that God has left us, but we cannot, any of us, in the time of extremity, feel that he is really there. Is he there? Surely; and when the time comes that we can see him again, see him as he is, our hearts shall rejoice, and that joy no man taketh from us.

Do not live in the valleys; we are meant for the mountain-top. It is never God's will that man should stay in the house of mourning forever. Make application of this sweet truth that was taught by our Lord, and make it to your own circumstances. It is not that they shall be changed; it is that the black cloud will change from within.

Now, how to apply this. Who has not lost a friend—a dear one? Some are thinking,

"Oh, for the touch of a vanished hand,
And the sound of a voice that is still!"

Bereavement has cut deep wounds, and time does not heal them all. Your nature would not be a very noble one if it could. What shall I say to you? You shall see those you have lost again when you see him. Heaven is where Christ is. It began here, and he is the golden bridge between time and eternity, and the guarantee of the restoration of all you have lost, and something added.

"Think, when our one soul understands
The great word that makes all things new,
When earth breaks up and heaven expands,
How will the change strike me and you
In the house not made with hands?
Oh, I must feel your brain prompt mine,
Your heart anticipate my heart;
You must be just before, in fine,
See and make me see, for your part,
New depths of the divine."

Are you mourning loss of fortune, loss of reputation, loss of opportunity? You are already rich beyond the dreams of avarice, if you would stop to think about it. Love is the great heritage, love divine. The higher you can carry your love, the greater and the nobler the sacrifice you are willing to undergo for it, the surer you are of knowing what is meant by that joy which can never pass away. If you build on earthly fortune, you are sure to be disappointed. They tell me that the one form of trouble over which men seldom seem to get is loss of fortune. If riches increase, set not your heart upon them; hold all things loosely that are of the earth earthy. Opportunities are not to be despised, but a thing that you cannot take to heaven is only worth using on earth as an instrument. Some worry about present anxieties and cares; some about to-morrow, and some about the far future. What day is it that you particularly dread—to-morrow? Tuesday? Friday? God is already at Friday; there is no to-morrow with him; it is all *now*. He cares as much, and much more, for you as any earthly friend has ever done. Make over the problem, dwell in the *Eternal Now*, and you will find that the things you most dread never come.

When the things to which you have looked forward with the greatest amount of fear do come, that which you feared in them does not come. God is there; you see him again, and your heart rejoices when you expected to be sorrowing forever. Give up expecting the worst; live in the best, in the quiet of God's presence. You cannot trust him too much nor too far. He will bless you in proportion to your faith. For "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Harrisburg, Pa.

BROTHERHOOD WORK

BY JACOB W. KAPP, D. D.

Some time ago, at the close of an article on "Programs for Brotherhood Meetings," I promised an article on what a Brotherhood can do. The one is intimately connected with the other, and they are equally important to the success of the work. Because of my deep interest in the Brotherhood in our Church, I venture to offer some suggestions, which, I trust, will make the work more effective here and there. In not a few cases one of the first matters that comes into the minds of the men who have formed the organization is to undertake some work that will involve the expenditure of money. Many times the pastor sees so much to be done along this line that it is the one thing he naturally thinks of when he has this new force in hand, anxious and ready to do something. To my mind this is one of the things that should be done sparingly, if at all. Often enterprises are undertaken that involve the expenditure of so large a sum of money that it will become burdensome, and interest in the movement will be lost. Then it is also true that in every Brotherhood there are a number of men who cannot give much, if at all, to these special enterprises, and if the matter of money is presented meeting after meeting and they cannot give with other members embarrassment ensues, and they will absent themselves from the meetings. The matter of giving, or taking care of necessary repairs or additions to the church, will work itself out naturally if the men of the Brotherhood are developed. Besides, the Ladies' or Pastor's Aid Society has been organized specifically for this work and it is not wise to multiply organizations to do the same kind of work.

Often a mistake is made, also, by giving the Brotherhood work that will not require much effort. Do not look for easy things to lay before the Brotherhood. The meetings and work must not be made a "pink tea" affair. We are often told that the conquest of the world for Christ is a man's job. It is to this grand enterprise that the men must be brought. Do not hesitate therefore to plan work which has that end distinctly in view. Let the plans call for time, energy and sacrifice, in order that they may be accomplished. Will the pastors allow me to say that when a plan is once launched the pastor must stand back of it; he must from that moment urge the men to press forward in it, and keep everlastingly at it until it is accomplished. Under no circumstances should any plan that is launched be permitted to fail. Success will strengthen confidence and enthusiasm, and failure may bring your resignation. The work in the first place should grow out of the local needs. First help in the work already underway in your church. Find out where your church is weak, and then give aid to make it strong there. For instance, a Brotherhood entered upon a study of the congregation to which it belonged. It found that men were needed in the Sunday-school for teachers. The matter was brought to the men in a straightforward, business-like way, and five men volunteered to teach. I suppose that it is true that in all our congregations there are weak places where the force of the Brotherhood would turn weakness into efficiency. In this field work will be found in the men's class in the Sunday-school, the prayer-meeting, in securing the benevolence funds of the church, in welcoming strangers, in giving aid to the plans of the church in general to make them successful. Make your church an aggressive, effective organization for Christ in the community.

But the Brotherhood should not be satisfied by simply helping the work that is already organized, it should also undertake new work. There are many lines of work that should be done that will make the Brotherhood an invaluable blessing to the church. For instance, it is true of the church in general that the men are very much in the minority in attendance and membership. That this condition should continue is a proposition to which we must give consent not for a moment. It has not always been so, as every student of church history knows. That it should not be so, to that we all give consent. It is a very serious fault that a condition of this kind should prevail in the church of Christ to-day. I am not concerned now in seeking to find the cause. I call attention to the fact, and urge that it belongs to the work of the Brotherhood to remedy this matter. Of course no little dabbling here and there will accomplish it. There must be large plans laid and these carried out with efficiency, and the Brotherhood must stay at the task day in and day out. Local conditions will determine what should be done in this case, but I venture a few suggestions.

An effort should be made, first of all, to secure regular attendance at the regular service of the church on the part of the men who are members of the church. In most cases now this work is left wholly to the pastor. I venture to say that that is the practice of a large number of our churches to-day. If the pastor has failed in that particular he has been accordingly judged as below par. Allow me to say, my brother,

that as a member of the Brotherhood it is your duty as well to see to the correction of this evil. Take it up in your meetings and discuss it, and determine to change the conditions if such an evil exists in your church. Lay your plans also to reach the men who do not now come to church. That means that there must be a house-to-house canvass made to find the attitude of the men towards the church and to determine on plans to get them there. Now make a card index of all such men in your community, with such notations as will help you to act intelligently in each case. Visit them, write them letters, adopt the follow-up system just as you do in your business, and everlastingly keep at it. It is by methods of that kind that customers are won to the stores, and the same method will win the men to the church. The difficulty has been, in many cases, that a single invitation, or a single letter was the end of the effort to win men to Christ, when there should have been dozens instead. Determine to do personal work, learn to present Christ to men; there are very few who will not listen with interest. From my personal experience, I have to say that you will be surprised to find how many of the cards in the drawer of non-members will be transferred into the index of members in the course of a year.

I give a list of other methods that may be adopted to help the work along these lines. Have a Secret Service group which shall have charge of the personal work. Visit the sick men in and out of the church; watch for new families in your neighborhood; give aid to men who are seeking to break away from bad habits; invite the men at the hotels to attend services; undertake rescue-mission work; conduct group meetings for prayer; lunch together occasionally and invite outside men as your guests, and use the opportunity to make them see how good it is to be in the church; help to make the regular preaching service effective by holding a ten-minute prayer service with the pastor immediately before the service. Many other aggressive lines of work to win men to Christ could be given, but space will not permit. Make a specialty of one or two plans and press them to success, and the more we do the more we will want to do.

The Brotherhood should also undertake special work with the boys. The question of helping boys in the church is a matter of greatest importance. There should never be a confirmation service without the Brotherhood taking special interest in it and looking after the boys of the class with greatest care. Let each man take one of the boys in his special care and be a big brother to him; see that he is at the services Sabbath after Sabbath. If he is absent, go after him, find out why, bring him back if possible, and at the same time report the case to your pastor and get his aid. Special lines of boys' work should be overseen, classes organized, "hikes" taken with the boys when the season will permit. Make the boys see that the men think it the bravest and manliest thing of life to stand for Christ and work for him. The Brotherhood can thus stop the appalling loss to the church of the boys now in our Sunday-schools. The leaders of the Brotherhood must realize that they are in the biggest, bravest, broadest movement that can engage the power of man; therefore, the best possible service should be given to make it successful.

Cincinnati, O.

"If we noticed little pleasures
As we notice little pains;
If we quite forgot our losses
And remembered all our gains;
If we looked for people's virtues
And their faults refused to see,
What a comfortable, happy,
Cheerful place this world would be."

A MAN'S WORK

The Rev. J. H. W. Stuckenberg, D. D., LL. D.

BY S. G. HEFELBOWER, D. D.

The announcement that an endowed lectureship has been established at Pennsylvania College in memory of Dr. Stuckenberg is welcome news. It is the first lectureship on a permanent foundation at the oldest Lutheran college in America; and it may be that it is the first endowed lectureship in any American Lutheran college. There have been several lectureship foundations in theology, but none in college proper, so far as I know. It is to be hoped that this wise beginning, under the leadership of President Granville, which was made possible by the generosity of Mrs. Stuckenberg, will prove to be but a beginning, and that Gettysburg and all our institutions will find friends who will make it possible, by such endowments, for our students to hear the leaders in the various fields of human endeavor.

I have always believed that the small college is the best place for a man to do his undergraduate work; and recent observations have served only to strengthen this conviction. And by a small college I mean an institution in which a student will be personally acquainted with the members of his class within six months after entering. But there are certain disadvantages from which such colleges suffer, and probably the chief one is their isolation from the main currents of the world's thinking. It is just this need that endowed lectureships are intended to meet. By bringing to college men who have forged their way to leadership in their generation both students and teachers are brought into direct contact with the best thought of their own age.

It is also fitting that Dr. Stuckenberg and his work should be gratefully remembered by us of his own Church. And no more appropriate memorial could be provided than the yearly discussion of social problems from the Christian viewpoint, for he was as large in his Christian sympathies as he was earnest in thought. He achieved much that is worth while; but, unfortunately for us, it was largely outside of his own Church. However, it will repay us, and it should inspire us, to consider the mark that he left on the world.

Authorship

Of the making of many books there is no end; number is a poor criterion of worth in the field of authorship. Often one single volume will outweigh the rest of a collection. However, a very fair measure of a man's place as a creative force in the progress of the world's thought is his recognition in the catalogue of a carefully selected library, for these choices are made on merit. Dr. Stuckenberg's name appears seven times in the author's catalogue of Harvard University, and nine times in that of the Boston Public Library, which is reputed to be the best municipal library in the world. In several instances the cards represent more than one copy of the same book, which means that the books are in the stacks for circulation and also on the ready-reference shelves for frequent consultation.

He had not yet finished his second period of work in German universities when, in collaboration with the Rev. W. L. Gage, he translated and published Hagenbach's study of "German Rationalism," Edinburg, 1865. In 1869 there appeared in America the "History of the Augsburg Confession," for which he had collected material while in Germany. His interest in social problems resulted in the publication in 1880 of "Christian Sociology." The title of this book at first offended the Rev. Charles Spurgeon; but later he praised the book, and its successor in the same field, both privately and in public review. In 1882 "The

Life of Immanuel Kant" appeared from the Macmillan Press, London. This was the first biography of Kant in English, and it has not been superseded in the last thirty years. Just recently a student of Kant, who is one of the world's best known philosophers, said: "Stuckenberg gave us in English practically everything of value that was known about the life of Kant." Ulrici, Professor of Philosophy in Halle, reviewed the book in "Zeitschrift fuer Philosophie und philosophische Kritik" in 1883 (journal founded by Fichte). He concurs in Dr. Stuckenberg's statement that even in Germany Kant's life has received but "limited attention." He says that it is a shame that it was left to an English-speaking person to be the first to give them a complete biography of their great philosopher, and adds that it is a work which deserves "the very highest recognition." Furthermore, Professor Ulrici approves the conclusion that Kant's philosophy culminates in his ethical and religious interests.

As a mark of appreciation of this work, Dr. Stuckenberg was invited to become a member of the Philosophical Society of Berlin, which is made up of teachers of philosophy and those who have achieved something worth while in this particular field. In 1885, in response to a request of the Society, he read a paper before it on "Grundprobleme in Hume" (Fundamental Problems in Hume), which the Society ordered to be printed as one of its publications. It is pamphlet number thirteen of the Third Series. In the same year he published anonymously "The Final Science," which the New York "Independent" describes as "really a take-off which abounds in the richest satire of materialism." The Boston "Transcript" said that "it is worthy of Dean Swift in his most trenchant mood." In 1888 there appeared his "Introduction to the Study of Philosophy," which passed through several editions in a short time. It is not an introduction to philosophy, but is intended rather to develop a taste for philosophic study. Professor Ormond of Princeton commends it in the "Princeton Review" of 1888. He says that it fills a felt want; that "its general conception and execution merit nothing but praise"; that "to treat philosophy from the pedagogical standpoint without writing a treatise . . . requires care, discrimination and self-restraint," and Dr. Stuckenberg has succeeded.

Then there followed, in close succession, "The Age and the Church" in 1893, "Tendencies in German Thought" in 1896, "The Social Problem" in 1897, and "Introduction to the Study of Sociology" in 1898.

In 1903 he had just finished his large treatise on "Sociology, the Science of Human Society," and was in London working in the British Museum and planning another book, when his final illness overtook him. The last work, which appeared in two volumes from the Putnam press, sums up his study of the problems of human society. It was at once apparent that it was a book to be reckoned with, for it found enthusiastic friends and aggressive enemies, which facts are earmarks of merit. It was placed in the same class with James' larger work on Psychology, and it was noted that "its scholarship and thought are such as we have heretofore looked for only from the great German thinkers." No doubt some of the criticisms point to real defects, but there are others that call attention to one of its chief virtues. Dr. Stuckenberg was disposed rather to recognize economics as a subdivision of sociology, than to classify sociology as a subdivision of economics. He was convinced that it was impossible to resolve the institutions of human society into the results of economic laws and forces without a very large remainder.

He was also a frequent contributor to journals, both scientific and practical, and was requested to write for American, English and German periodicals of the highest class, among which were the "Andover Review," the "American Journal of Theology," the "Zeitschrift fuer Philosophie und philosophische Kritik," and others of like standing. One article, of the many that he wrote, is particularly worthy of mention, for it is considered one of the best on the subject that has appeared in any language. In 1898 he published in "The American Journal of Theology" a discussion of "The Theology of Albrecht Ritschl," which received extended and favorable recognition in Germany.

The Work in Berlin

It is difficult for us at a distance to appreciate the situation that confronted him when he arrived in the German capital in 1880, having gone there for the sake of the opportunities that it offered for investigation. It is claimed that at that time Berlin was attracting more American and British students than any other continental university. A census taken one winter showed that the American student colony was assembled from 150 colleges and universities, representing all parts of the country. Thither flocked the winners of scholarships and fellowships, students seeking a broader horizon, professors on leave of absence, those interested in music and art, and travelers. And under his leadership the American church and the weekly meetings in his own home became the chief—one might say, almost the sole—rallying-place for this remarkable group of picked men. It has been said that no other congregation in the world has like strategic importance for the advancement of the kingdom. It is true, he was preaching to a procession: visitors came and went, students tarried for a semester or two or longer and passed on; but they were mostly scholers in the making who are now leading in the educational work of our country. Sometime after his death the fact was mentioned at a meeting of the faculty of one of the leading theological seminaries of America, and it was found that six of the professors had come in touch with him in that American church and in his home.

One seldom realizes how much he depends on his social environment until he feels the oppressive isolation of a stranger in a strange land. I have seen men make shipwreck of their lives because at such a critical period they found themselves without the anchor of a friendly circle or a church home, and lacked the strength to stand. It was this need that Dr. and Mrs. Stuckenberg understood and successfully met. The congregation grew beyond the capacity of the building where it assembled, and the Sunday evening meetings at his home eventually had to adjourn to a rented hall. At these informal home gatherings, frequently Dr. Stuckenberg himself read a paper, or some invited guest spoke. Among these invited speakers were Court Preacher Stoecker of Berlin, and Hodgson Pratt and Principal Fairbairn of England, and many other men of prominence. After the address of the evening the remainder of the time was given to the meeting of newcomers and the greeting of friends.

In the midst of an atmosphere, for the most part not at all friendly to beliefs that we consider vital for the Christian faith, the old Gospel was preached in a way that drew men; even those who dissented came, and continued to come. The message was wholesomely and aggressively evangelical; and its conservatism was not the result of the ignorance of opposing views, but of their mastery, of their intelligent rejection. He knew first hand "the difficulties that science and criticism placed in the way of Christian faith." One who was there says: "The sight of such a man standing once a week before one in the pulpit and preaching the old truths in the new language of our day was an inspiration to any student who heard him."

The Making of the Man

It is a far call from the little German immigrant boy to the maker of books and moulder of men, sought for addresses before theological students, university

audiences, and labor meetings, both friendly and hostile. But it is all easy to understand; it is the old story—consecration to one noble purpose. He once said: "There was nothing too menial for me to do; I even worked at a blacksmith's forge and shoveled coal to further my aim—an education." This sheds an interpretative light on his entire life. After graduation from Wittenberg College and Theological Department he was a home missionary, and then a student at Halle for three semesters, whence he came in close personal contact with the great Tholuck and Julius Mueller, and with Erdman in philosophy. He returned to the pastorate, which he left to become chaplain of the 145th Pennsylvania Volunteers. This was followed by courses of study in theology and philosophy at Goettingen, Berlin and Tuebingen. At Berlin he was under Dorner, and at Tuebingen he was under Johann Tobias Beck, the biblicist, who influenced him greatly. Then there followed pastorates, the professorship at Wittenberg, and life in Berlin and Cambridge. The life-story is simple. He knew what he wanted; he knew where to get it; he went and he worked and he achieved. The way is open now. May his example inspire others to follow, for the greatest need of our age is Christian scholarship.

Cambridge, Mass.

A WOMAN'S LETTER FROM WASHINGTON, D. C.

The United Daughters of the Confederacy

have taken the Capital City in as great numbers and in as great a display of good clothes as the D. A. R. ladies in their great conventions. In no other country in the world would such courtesy be extended by the chief executive of a nation to a people who only a half-century ago tried to destroy our common nationality. Mr. Taft's address of welcome was one of the most tactful and graceful little speeches ever made in this city. We can give only a short extract:

Welcomed by President

"*Ladies of the United Daughters of the Confederacy:* I beg to welcome you to Washington. You have captured this city beautiful and made it more lovely by your presence. As its temporary head, I give you the freedom of the city and recognize that in what you have done you have founded a shrine and an altar here which will be visited in the future by many a faithful pilgrim.

"If the occasion which brings you here were the mourning at the bier of a lost cause, I know that the nice sense of propriety of a fine old social school would have prevented you from inviting me, as the President of the United States, to be present. You are not here to mourn or support a cause. You are here to celebrate, and justly to celebrate, the heroism, the courage, and the sacrifices to the uttermost of your fathers, brothers, mothers, sisters, and of all your kin in a cause which they believed in their hearts to be right, and for which they were willing to lay down their lives. That cause ceased to be, except in history, now more than half a century ago. It was one which could elicit from half a nation and a brave and warlike race a four years' struggle in which lives, property, and everything save honor were willingly parted with for its sake.

"The calm observer and historian, whatever his origin, may now rejoice in his heart that the Lord ordained it as it is. But no son of the South and no son of the North, with any spark in him of pride of race, can fail to rejoice in that common heritage of courage and glorious sacrifice that we have in the story of the Civil War and of both sides in the Civil War."

The Daughters came to Washington to lay the corner-stone in the National Cemetery at Arlington of a beautiful and costly monument to the Confederate dead who are buried there.

Home Mission Week

has brought together the missionary women of all the orthodox churches of the District of Columbia. They held the meetings for the first four days of the week in Luther Memorial church. We were glad to have them, hoping the wider outlook of seeing what others are doing will enlarge our own vision. The following subjects were treated by able speakers: "Our Country's Debt to Christ," "Units in Making Our Country God's Country," "American Indians, Africans and Asiatics," "The Frontier and the Island Possessions," "The Immigrants," "The Rural Regions and the Cities," "American Social Problems," "Prayer and Fellowship," "Our Country's Opportunity for Christ," "Unity in Making Our Country God's Country." I wish we could have such a week showing home missions of our own Church, and all foreign missions under Lutheran care, that would include German, French and Scandinavian as well as the work done by American Lutherans. The Prussian Evangelicals could join us in this, and on foreign soil all Lutheran missions should present a united front.

Foreigners' Sunday

For a number of years I have been advocating that the Sunday after Thanksgiving be utilized by every Lutheran church in the United States to extend special friendly greetings to the Lutherans from other lands, people whose simple piety, whose spiritual force and whose pecuniary help have done and are doing so much toward building a strong church in this country. If pastors would say a word of greeting from the pulpit; if those born abroad would line up after service and be greeted by pastors, officers and people, that would make them have some slight idea of how much we value their presence. It would comfort many a lonely heart. It would be wise to invite as many of them as we can to our homes on that day for a Sunday dinner and talk of Zion in both lands. Let us try it. "I was a stranger and ye took me in."

A Sad Special Case

"I am going to hell" were the oft-repeated words of a man only slightly under the influence of liquor at the Gospel Mission on Friday evening, November 1st. He was a young man of about thirty-two years of age. The Spirit of God had been remonstrating with him for three months. Almost every week of that time he had either held up his hand requesting prayer, or he had come forward and kneeled to pray for himself and to have others pray for him, but the dimmed intellect, the weakened will failed to exercise faith, failed to realize pardoned sin, failed to get hold of even the plain verse, "For whosoever shall call upon the name of the Lord shall be saved."

That Friday evening he came forward to be prayed for Mr. Sidell, one of our most experienced workers, prayed for him and pointed the way of salvation. But his steady reply was, "I am going to hell." Mr. Sidell answered, "Charles, unless you find God tonight, you will surely not see God. You have trifled on this matter for weeks. With you it is now or never. You will never again get back to the Mission; I am so impressed."

The man rose from his knees unsaved and uncomforted. Dr. Ketner, a brilliant young physician, not knowing what Mr. Sidell had said, put his arm around the faltering man and said: "Charles, you must not go out; God has called you for the last time. Let us take a back seat and pray through. You will never get back." He answered, "Let me alone, I am going to hell." He left the Mission at 9:30; was killed by an automobile a little before eleven the same night.

The Spirit often makes every effort to reach a soul, as Esdras says in the Apocrypha, "When the determinate sentence hath gone forth from the Most High that a man shall die." The people about him (if spiritual persons) have a strong inclination to speak to the called soul.

Dr. Lorimer, of Boston, used to relate this incident. He says: "I was called to officiate at a funeral. At the door I met the superintendent of the dead girl's Sunday-school, and I said, 'Was Mary a Christian?' 'I do not know. I have for a month been strongly impressed to speak to her on that line, but I did not.' Then I went to her teacher, who answered in almost the same words. I then sought the mother and I said, 'Was your daughter ever converted?' She said: 'Dr. Lorimer, I have felt for weeks that I must talk personally to Mary and urge her to accept Christ and confess him before men, but I failed to do it.'" "Now," says Dr. Lorimer, "the Spirit of God had made three distinct efforts among his own children to reach that soul, but they all failed him. Have you ever so failed?"

Bishop Woodcock, at St. Mark's Protestant Episcopal church in Washington, told this incident. He said: "I was speaking one night in a certain city of the necessity of regeneration. A brilliant young society woman was in the audience, and I saw she was under deep conviction for sin. That night she went home, but could not sleep. She rose from her bed, went to her desk, and on her visiting card wrote, 'In one month from this day I will seek God.' She retired again but could not sleep. Then she arose and wrote on the card, 'In two weeks from this date I will seek God.' Before the two weeks had passed she was called away, and there, stuck in her mirror, was her written rejection of God."

Now is the accepted time. Sinner, if you are touched by some gospel hymn, by some word of Scripture, by some home-thrust in your pastor's sermon, give heed; the "determinate sentence from the Most High" may have gone forth for you, and the Spirit is giving you your last opportunity for salvation.

Saint, maybe the determinate sentence may have gone forth for you. Set your earthly affairs in order, make your will. You will not die a day sooner, and leave things easy to be administered.

Historical Lutheranism

Our General Synod churches do not teach church history as faithfully as some other synods of our Church. You will not blame me that I was much gratified to receive the following unsolicited letter from one of the most useful men of our Church:

CONNELLSVILLE, PA., NOVEMBER 11, 1912.

DEAR MRS. MONROE:

This letter is written for the purpose of expressing my appreciation of your little blue book, "Historical Lutheranism." I find it very valuable in assisting strangers to a proper appreciation of our Evangelical Lutheran Church; and I never fail to give a copy to Roman Catholics applying for membership in my congregation. For the past five years I have used it as a text-book in my catechetical classes, and required the catechumens to learn it thoroughly. I saw the helpfulness of it yesterday in a marked way. It was Luther's birthday, and I used the last fifteen minutes of the Sunday-school hour for a general quiz on the life and work of Luther; and you should have heard the responses that came from all parts of the intermediate department. The young people knew a great deal more abou Martin Luther and the Reformation than their parents. When you prepare the copy for the next edition, I would suggest that you add ten or fifteen more questions touching Luther's life, touching such points as the Roman Catholic canard that Luther left the Roman Church in order to marry; touching his home life, his affection for his children, his father's antipathy toward the monasteries, etc.

Yours sincerely, ELLIS B. BURGESS.

There! All my space gone, and I have not told you of the latest in government circles — the Child Labor Bureau and Washington's new plan of censoring theatrical productions.

November 22, 1912. H. E. MONROE.

REV. W. GARDNER THRALL

In Memoriam

BY REV. LUTHER P. LUDDEN, D. D.

Just at sunrise on Friday morning, November 8th, 1912, with the swiftness of the lightning stroke, one of our successful home missionaries received the summons to leave earthly labor and enter upon the glories of the eternal reward. It was the beginning—to the hour of his sixth day—as the new pastor of our woman's mission at Council Bluffs, Iowa. He reached his new charge Sunday morning, November 3d, at 7 o'clock and died Friday morning at 7 o'clock. He preached Sunday morning his first sermon, and Sunday evening his last sermon for his new congregation. Busy during the four week days with meetings with his church council and getting the parsonage ready to move in. Friday morning, awakening just a few moments before seven, he said pleasantly to his wife, who was dressing, "If you had kept still I guess I would have slept another hour." She asked him to sleep on for another hour. Before she had finished her request he exclaimed, "I can't breathe, I can't breathe, something has happened." His wife reached over to lift him up and he was dead.

He was one of the home missionaries in my district. I visited with him Thursday afternoon. We talked over his mission, his plans for the unifying of the work, and arranged for a time when I could give him a week to help solve some of the problems that presented themselves to him in the new field. But his work is all done, and perhaps God will so rule that in the very sudden death of the pastor the work will be unified quicker and better, for

"God moves in a mysterious way
His wonders to perform."

He was born sixty years ago in what was known as Sharon, N. Y., of Lutheran parentage, and in what was once a stronghold of our Church in New York State. Out of that one great charge, up to 1881 when Rev. Thrall entered the ministry, twenty-six ministers had gone forth. The first name is that of Adam Crounse, and the last in that list is W. Gardner Thrall. Rev. Thrall's ministry covers a period of thirty years of active work. As a student he supplied at Maryland, N. Y. His first charge was Argusville, N. Y.; then Gordon, Pa.; South Williamsport, Pa., where he built the fine church; then Schenectady, N. Y., where he organized our mission in Union Hall and built the chapel; then Guilderland Center, N. Y. Then for a few years editor of the "Hartwick Seminary Monthly" and financial agent for Hartwick; then to Freeport, Ill.; Cuyler Avenue church, Chicago; and then for six days to our mission at Council Bluffs, Iowa. His work was greatly blessed by God. Coming as he did out of the old charge where for forty years Father Wieting was such a powerful evangelistic preacher, he was a strong gospel preacher, and very successful in leading and winning souls to Christ. No work was ever too hard for him in ministering to the spiritual needs of his people.

The funeral services were held in our Lutheran church at Council Bluffs, Iowa, on Sunday afternoon, just a week after he had taken charge. The ministers of Council Bluffs, twenty-five in number, attended in a body. Rev. G. W. Snyder, a former pastor, had general charge of the services. The officers of the Ministerial Association and the Rev. L. Groh, D. D., assisted in the services. Rev. W. Luther Bright, president of the Iowa Synod, spoke for the synod; Prof. C. A. Alden, a co-pastor in Schenectady, spoke, and the writer preached the sermon. That evening, accompanied by one of the officers of the church, the wife took the remains back to New York State for burial. At Chicago memorial services were held on

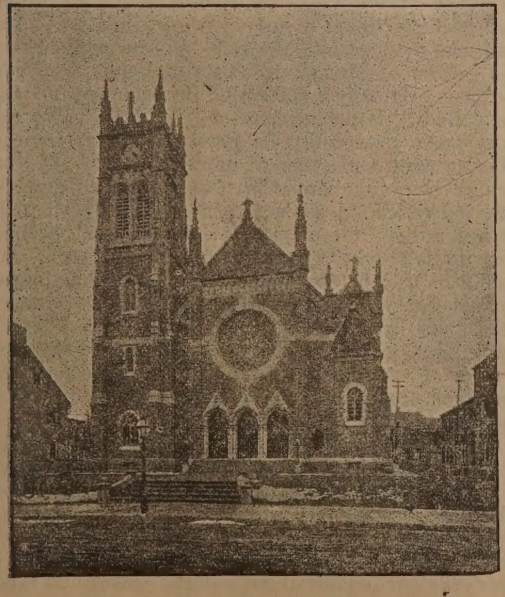
Sunday in the Ascension church, which is a part of the former Cuyler Avenue church, and then our Lutheran pastors and their wives and many of his former members met them at the train. On Wednesday, November 13, 1912, the funeral was held at Seward, N. Y., when the Rev. J. G. Traver, D. D., preached. He was assisted by the Rev. Frank Wolford, D. D., president of the New York Synod; Rev. B. E. Fake, D. D., and Rev. A. D. Empie, the pastor. Revs. Hayes, of Cobleskill; Ottman, of Richmondville, and Dillenbeck, of Central Bridge, were also present. The burial was in beautiful Slate Hill cemetery. The ministry which he received of the Lord he finished with joy. And on the heights in God's acre, where so many of our ministers rest, he, with them, awaits the glorious resurrection.

Lincoln, Neb.

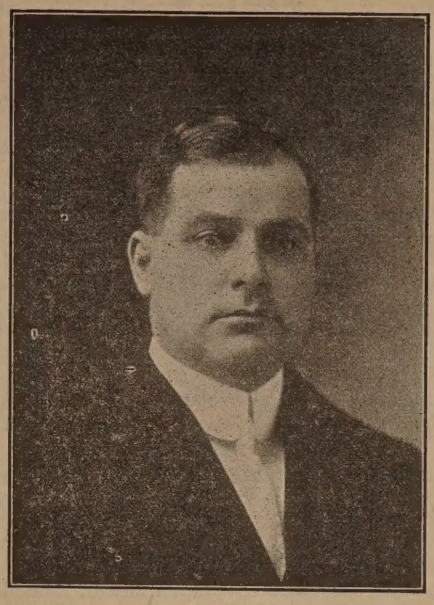
SESQUI-CENTENNIAL OF ST. PAUL'S LUTHERAN CHURCH, ALLENTOWN, PA.

The one hundred and fiftieth anniversary of the founding of St. Paul's Lutheran church, Allentown, Pa., was observed with a week's services beginning Sunday, November 10th, and ending Sunday, November 17th. The introductory sermon was preached by Rev. O. H. Melchor, of Springtown, Pa. His fervent discourse was based on these words, "Keep yourselves in the love of God." On the afternoon of the 10th the Sunday-school observed Home Mission day, when both Rev. Melchor and Dr. L. B. Wolf made addresses. At the evening service of the same day Dr. Wolf delivered a masterly discourse on "Luther, the Man and His Message." Monday evening, November 11th, was designated as Sunday-school anniversary. The addresses made at this service were by Rev. Claude R. Allenbach, of Easton, Pa., and Rev. Ralph R. Rudolph, of Lemoyne, Pa. Both these young men have entered the gospel ministry from the membership of St. Paul's. A feature of this service was the splendid music rendered by the junior choir.

The Christian Endeavor Society observed its anniversary Tuesday, November 12th. The Rev. Forrest E. Dager, D. D., of Philadelphia, delivered an inspiring lecture on the theme, "Doing our Best." The city societies were present in large numbers and the building was crowded.



ST. PAUL'S LUTHERAN CHURCH, ALLENTOWN, PA.



REV. GEORGE A. GREISS, PASTOR OF ST. PAUL'S CHURCH

Wednesday night was given over to the laymen. A crowded house was present to hear President W. A. Granville, Ph. D., LL. D., of Gettysburg, and Secretary Elvidge of Allentown. The former treated the theme, "Every Man a Part of God's Program of the World," in a masterly and polished style, and the latter, representing the local Y. M. C. A., inspired his audience by a convincing address on "Christian Leadership." These laymen made a most profound impression on the assembly present. A crowning feature of the evening was the selections rendered by the Arion Society under the superb leadership of Prof. Prescott.

An organ recital by the accomplished organist of the church, Mr. Warren F. Acker, A. A. G. O., assisted by Miss Grace Kerns, of St. Bartholomew's, New York, and St. Paul's well-trained choir, was the musical treat for Thursday night. Fully 1,100 people listened with intense interest for nearly two hours.

Old Home Night brought together hundreds of friends and members to enjoy blessed fellowship Friday evening, November 15th. Catechetical classes held reunions, and amidst the most home-like conditions old friends met who had not seen each other for half a century or more. Rev. A. H. F. Fischer, D. D., preached the sermon of the evening on inquiring of each other's welfare. It was most inspiring and instructive. Prof. R. R. Fritsch greeted the throng present with a cordial welcome and gave very touching reminiscences.

Sunday, November 17th, was the concluding day of the anniversary. The entire day was given over to historic retrospect. The German sermon of the morning was preached by Rev. J. A. Singmaster, D. D. This sermon reviewed in part the glorious history of St. Paul's. Rev. Chas. E. Hay, D. D., addressed a crowded church at 2 o'clock of the same day, the Sunday-school making up the major portion of the audience. He delighted the hearts of both young and old. At 3:30 p. m. the main historical service of the week was held. Greetings were brought by pastors of the city churches which had been closely related to St. Paul's sometime within the past 150 years. Rev. A. Steimle for St. John's Lutheran church, Rev. Simon Sipple for Zion's Reformed church, Rev. Frederick W. Wackernagel for St. Peter's Lutheran church, Rev. A. W. T. Steinhauser for St. Michael's Lutheran church

and Rev. E. C. Ruby for St. Matthew's Lutheran church brought warm and most eloquent greetings. Then followed the Historical Discourse by Rev. J. A. Singmaster, D. D., which was listened to with intensest interest. It was presented in an entertaining, yet thorough, manner, giving all the known facts in the case. This history was the fruit of much careful search and collation of facts and was a real labor of love. It will become permanent by its publication in the "Lutheran Quarterly," side by side with the concluding sermon of the week, which was preached at the 7:30 service in the evening by Rev. M. H. Valentine, D. D., on the text, "He that loseth his life shall find it." This was a fitting climax of these sesqui-centennial services. This sermon was instructive, interesting and inspiring, delivered in most faultless style, and lingers with St. Paul's people as an incentive to higher and nobler service.

Allentown, Pa. G. A. G.

FROM THE SHEEPCOTE TO THE THRONE

"I took thee from the sheepcote"—1 Chron. xvii. 7

BY L. M. ZIMMERMAN, D. D.

We often look with envy upon men of influence and fame. But we should first consider the "rock from whence they are hewn," for in many instances we will find that such men are largely self-made. True, God has helped them, and perhaps circumstances have been favorable. And yet, unless there had been in the men the elements of real greatness, together with a use of the factors which go toward making success, they would not be where they are to-day. Too many are trying to excuse their own negligence on the ground of fate. David was only a shepherd boy, and his brothers in many respects had greater opportunities than he, and yet he forged his way from the sheepcote to the throne.

Nor was he the only man who began at the bottom of the ladder and through struggle climbed to the top-round of success. Instead of sitting down and complaining about conditions, it is far better to take hold in earnest and change these conditions, thereby making the very obstacles of life stepping-stones to success.

We need take the common things of life and change them into great things. Instead of eking out a miserable existence in marshy sections, spending the greater part of daily wages for quinine to kill malaria, it is better to set to work to drain the land, not only making it all productive, but at the same time driving out the conditions which breed malaria. It is estimated that 79,000,000 acres of swamp and overflow lands still constitute the so-called "common possession" of the government and the various states. What if all this were made productive! Added to this is the fact that about 150,000,000 acres more in the back lots of our six and one-half million farms lie idle. If this were all cultivated, not only would there be homes for many more, not only would there be work for many of the idle, but the harvest therefrom would perhaps go far toward reducing the present high cost of living.

That which is true in material things is equally true in the spiritual realm. Many Christians are living in the marsh and lowlands of religious life. As a result, they are poisoned with the malaria of spiritual sickness and languor, while not a few die amid their unhealthy surroundings. God has given man dominion over the evils of this world, and man should be up and in earnest, forging his way to the front in spiritual life.

Baltimore, Md.

—There is no Christian duty that is not to be seasoned and set off with cheerishness.—Milton.

NON-CHRISTIAN FAITHS IN AMERICA

BY ELIZABETH B. VERMILYE

One of the fundamental ideals of this nation is religious freedom for one's self and toleration for one's neighbor. However, inasmuch as from the beginning our nation has been a Christian one, our claim of complete religious tolerance has really been applied in connection with the different forms and expressions of Christianity.

The bulk of "the old immigration" bore the stamp of Christianity, Catholic or Protestant; non-Christian faiths were looked at across continents only vividly realized by foreign missionaries or traders to the East. To be sure, Mormonism, that anomaly of times and systems, was with us, but so few in adherents, so negligible in position, so far off in location and influence, that it usually was not recognized as hybrid and alien when met as "Church of Latter-Day Saints of Jesus Christ." However, the new immigration, with its Asiatic element, has brought into our country the "heathen religions" upon whose overthrow, in foreign countries, we have spent millions of dollars and sacrificed hundreds of lives.

Hinduism—in one of its six orthodox forms (Vedantism) is making many converts here. Buddhism—following in the wake of Chinese and Japanese—has established itself on our western coasts, with temples and shrines, one of which contains an ancient and very sacred image of the Buddha, worshiped by all the faithful. To these not only old-time Buddhists, but new converts of Anglo-Saxon blood, are being drawn.

Theosophy, while claiming to be of all—though above all—religions, is, in its views and practices, most in sympathy with the religion of Buddha. The ancient and divine wisdom, which Buddha claimed to have found above any other leader or sage, is the same as that which Theosophy is spreading, with wide acceptance, through every part of our land. These ancient faiths in modern dress come to this nominally Christian nation with the assertion that they interfere with no faith, but can respect and assimilate any truth. They speak of the Christ with respect—often with reverence; they quote his sayings and show interest in his life and teachings; but each places its own teachers and prophets above him in authority, and denies the very essence and meaning of his religion.

The latest of these prophets who brings to us the "message of the East" is Abdul Baha, the present head of the religion first known as "Babism." This faith was founded by "the Bab" (meaning the door) as a reform of Mohammedanism in Persia, as Buddhism was originally a reform of Brahmanism in India. The "Baha" is the nephew of "the Bab" who perished under prosecution in Persia. He has come to America with a message of universal peace. He has been received in many Christian pulpits to give his message, which, in answer to a written question, he declares to be "the message of the spiritual, brought from the land where the spiritual is understood," and offered to us "in exchange for our understanding of the material." He speaks of "his Holiness Mohammet," "his Holiness Abraham," and "his Holiness Christ," but gives precedence, of course, to the first. A place of worship and a number of teaching centers have been opened, and there are already many Bahaists in America.

The latest religious census—of 1910—gives the increase of these non-Christian faiths as less than one per cent; this does not include Mormonism, whose gain alone has been 38 per cent. Neither were these figures claimed to be exact, for the Theosophists never give numbers; the Vedantists are often merged in other religious organizations, and the census was taken in 1906 before the "heathen invasion" became of

noticeable proportions. With 50,000,000 in the United States without any religious affiliations; with almost 1,000,000 Mormons; with fast-filling ranks of openly, or in reality, non-Christian faiths—how long will this nation have the right to call itself "Christian"? All these religions in themselves may not affect largely the life of the nation, but we have only to study their fruits in the lands of their birth to realize the type of morality, standards of living, and national character which they produce. Many of these faiths in their esoteric teachings are beautiful and mysteriously attractive; but would we choose India instead of England, China instead of Germany, Turkey instead of Italy, or even Japan instead of America as standards of national excellence?

But the universal brotherhood of Theosophy and Buddhism, the universal oneness of Brahmanism and Vedantism, the universal peace of Bahaism will not bring this nation into internal contest and external disgrace. Only Mormonism—that mixture, as one has said, "of Mohammedanism, Judaism, Paganism and Diabolism," with its claim of right to "universal dominion" founded on divine decree—is a menace to the honor and well-being of the nation.

What is Mormonism? In its last analysis, Mormonism is an aggressive hierarchy, owning one state, politically controlling at least seven others, claiming the right to govern absolutely "from the cradle to the grave" every act—including, of course, the vote—of every adherent. It constitutes a compact kingdom, within our republic, under the absolute control of one man, "divinely appointed," with unlimited resources in lives and money; so compact in its organization, so far-reaching in its power, that no lines of government, commerce, or industry in this country to-day entirely escape its influence. It is said that relatively to its size and numbers, the Mormon Church is the most powerful organization in the world. The divine order of plural marriage, known by the world as polygamy, is at the root of the belief of the Mormon Church; absolutely inseparable from its teachings of God, of morality, of the family life and relations, of the very nature of heaven itself. Since the admission to statehood, on pledge of giving up the practice of polygamy, the nation has believed it "as dead as the inquisition"; but the residents of Utah, those who have been converts and those who have investigated conditions—uninfluenced by Mormon guides—testify unflinchingly to the fact that polygamy is a living institution and only needs the freedom of power, or protection, to become a national issue. Ex-Senator Cannon declared in New York, a few months ago, that "polygamy was never so aggressive, so widespread, so openly practiced among young Mormons as now." Bishop Spaulding of Utah, and many other residents in that state, fully corroborate this statement. Polygamy is only one item, although a vital one, of the Mormon propaganda. On this issue, however, the Mormon Church was saved from disruption in its early history; it is held together by it to-day, as it involves so many side issues—of family pride and loyalty, of religious standing and commercial prosperity, of real religious belief, and of the status and place of those unfortunate women—the plural wives and their children.

The power of the Mormon hierarchy with our government can be somewhat estimated when we consider that Reed Smoot—one of the twelve "Apostles" of the Mormon Church—is a leading Senator; chairman of the Government Publicity Bureau; close friend of the President, and of Senator Aldrich, whose measures he always supports. In the investigation for expulsion from the Senate, "it was not proven" that Reed Smoot was a polygamist; he was not, however, tried on that issue. It was abundantly proven that he was a leader, and "Apostle" in an organization which stands for polygamy; whose supreme and "infallible" head—by his own sworn testimony—has, and intends to keep, five wives, because by not doing so he would "violate the command of God and be damned." On this ground, and because he had sworn allegiance to the church above the nation, the investigating committee recommended the expulsion of Smoot.

The authority of Mormonism is based on the divinity of the "book of Mormon," a curious medley of many styles, with parts taken from the Koran. The glaring mistakes, absurdities and anachronisms of this book are visible at a glance to any intelligent reader, but it is the way of life to nearly a million people.

While the Mormon problem presents a field for home mission effort, it is not for this nation a religious question. The bulk of the Mormon adherents are a simple people, either fanatic or deceived. In common with all other Americans, they have a right to their religious beliefs, so long as the beliefs and the practice of them do not interfere with law and decency. But it is because it is a political and social danger, threatening all our national ideals of individual freedom; of the purity of the home; of an uncontrolled press; of modern, as well as Christian, standards of morality and decency; and the peace of our nation at home and its honor abroad, that we should have the right to make a campaign against the Mormon Church.

It is to patriotism, not to religious prejudice, that an appeal can be made for a united effort to check the practice, purposes and the growing power of the Mormon hierarchy.

"TIME IS FLEETING"

BY REV. OSCAR C. DEAN

Days, months and years come and go, flowers bloom and die, boyhood changes to manhood and to old age, and the whole human race passes by in one grand review, hastening on to its reward, leaving only its footprints along the trail—the trail which is strewn with the thorns of wasted lives and the roses of departed saints.

So rapidly do we pass through life that we scarcely notice the beauty of the passing scenes. We catch a hurried glimpse of each passing day, and sometimes note the beauty of morning and the glory of an occasional sunset, but before we have time to say good-bye to the last receding day we are called upon to greet the morning of eternity.

Could we but realize the fleetness of time, could we but see the shortness of that one step from the cradle to the grave, so often cut shorter still, would not that last look have lingered a little longer? Would not that last word have been spoken a little more kindly? Would not that last kiss have burned a little deeper and our hands clasped more firmly when we gave our friends the last good-bye? Our lives are but steps in God's eternity, and before we have yet learned to walk our steps have been taken and the joy-song of birth has mingled with the sad, murmuring echoes of death. Therefore, let us perform each deed as if it were the best. Let us live each day as if it were the last. But let us make our plans for eternity.

Friendsville, Md.

—No good that has been truly meant, though in the midst of mistakes, shall in any upshot of life be utterly lost. In the end of things the angels always come and gather the wheat from among the tares.—A. D. T. Whitney.

Our Young Lutherans

INTERNATIONAL SUNDAY-SCHOOL LESSON

Fourth Quarter: Lesson X. December 8, 1912

The Child in the Midst

Golden Text: "In heaven their angels do always behold the face of my Father which is in heaven." Matt. xviii. 10

Lesson Text: Matt. xviii. 1–4

COMMENTS BY R. W. HUFFORD, D. D.

I. An Interesting Question

"Who is the greatest in the kingdom of heaven?"

1. This question came up among the disciples in a different form at first. According to Luke (ix. 46), "there arose a reasoning among them which of them should be greatest." Probably the discussion was caused by the Savior's telling them of his coming death. They would need a leader after Jesus had left them, and they discussed the question as to who that leader should be. It would not be an easy question to decide. The Savior had not indicated his choice for such leadership. True, indeed, he had preferred three —Peter, James and John—above the others on several occasions; notably to be with him not long before at the Transfiguration. But there were three of the preferred, and any one of these might argue in favor of himself.

2. Several good and plausible reasons could be given in favor of Peter's having the highest place—reasons that have satisfied a large part of the church from that day to this. He was a mature man, probably one of the oldest of the Twelve. He was quick of speech ("a man of words"), a qualification that Moses had thought important in a leader long before (Ex. iv. 10). He had received a new and significant name from his Lord. Moreover, Peter had made the wonderful confession that Jesus had said was inspired from the Father.

3. But there were arguments on the other side. Leadership does not always belong to the oldest. David the youth was a better leader in his day than Saul the king. Daniel, the young man at the court of Babylon, had greater wisdom than many who greatly surpassed him in years. As to Peter's readiness of speech, it had not always proved fortunate. Once, at least, the Master had said that it was prompted from below, rather than inspired from above. Nor did the name "Peter" always prove prophetic. The "rock" of decision and heroic steadfastness was sometimes wanting. Anticipating his later experience at crucial times, he was not always free from a cowardly and vacillating spirit.

All this and much more could be said, pro and con, and likely was said; not bluntly and openly and offensively, but quietly and without evil purpose; as the disciples walked two by two along the way, taking counsel with each other, as we do now.

And let us not assume that Peter was covetous above the rest of high place and power. There is no evidence that he was. James and John, however, the other two of the favored three, did at another time ask for the chief places in the Savior's kingdom (Matt. xx. 21).

II. The Savior's Answer

The disciples had the grace to be ashamed of the discussion as to which of them should be greatest. When questioned about it by the Master, "they held their peace." Afterwards the larger question, freed from personal ambition and selfishness, so far as it might be, came up, as we have it in the lesson—"Who is the greatest in the kingdom of heaven?"

In this form the question suggests not a selfish contention and an unseemly scramble for place, like that of camp followers after a political victory; but an ideal, possible alike to all, and ever to be kept in view as an inspiration to higher living.

"Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

The place where they were at this time was Capernaum; probably at Peter's house, and the child may have been Peter's child — so thinks Edersheim, the learned Christian Jew. We hope it was, and wish we had that little boy's name, and knew something of his later history.

He was a *little* child. Mark says that Jesus took him "in his arms." He was not a winged cherub, only a little boy; such as you once were, if you were not a little girl—probably two or three years old.

The unspoiled child is humble-minded, teachable and obedient. Perfectly so? No, not perfectly so, but satisfactorily so, to reasonable parents, who do not expect too much. Come to think of it, we have no perfect people, young or old, in this world; nor do any render perfect obedience, either to earthly parents or to the heavenly Father. God expects perfection in his children only in the aim and honest purpose of their lives. He is not unreasonable with them.

"Whoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." We should err were we to conclude from the Savior's words that he severely condemned the disciples for their seeking the high places. True, it was a mistaken ambition, and wrong. But it was like many other things in their lives, and in the lives of all his followers, needing correction; and it would be difficult to think of a more kindly way to give that correction. The little child in their midst, receiving the Savior's tender caress, drew attention to his innocent helplessness and disarmed bitter feeling and antagonism.

"There never was a teacher like the Master," they must have thought as they sat in silence, with full hearts, and eyes that gave evidence that they might easily overflow.

"Whoso shall offend (lead astray) one of these little ones . . . it were better that he were drowned in the depths of the sea." Long before the prophet had said, "A little child shall lead them." The little child here, in the Savior's object-lesson, led their thoughts far afield from the narrow selfishness of which they were ashamed. Not self now, and self-seeking, but the high and holy purpose of their Lord.

"The Son of Man is come to save that which was lost." With his arm around the little child, his words would have double meaning when he said, "It is not the will of your Father in heaven that one of these little ones should perish."

Reading, Pa.

YOUNG PEOPLE'S PRAYER MEETING

Bible Study

Topic for December 8, 1912. Lessons on the Snow. Job xxxviii. 1–27

BY REV. J. B. GUINEY

I. Snow purifies. Ps. li. 7; Num. xix. 18; Heb. ix. 19; Isa. i. 18.

II. As snow is white, so is redemption an emblem of whiteness. Rev. vii. 14; Zech. iii. 3-5.

III. Snow is cold, but the warm sun can melt it. So is the heart of man cold, but the Gospel can soften

the hardest heart. Job xxiii. 16; Ezek. xi. 19; Ezek. xxxvi. 26; 1 Sam. x. 9.

IV. When the sun shines upon the snow there is brightness. So when the Son of Righteousness shines in our hearts there is brightness and joy. Prov. iv. 18; Dan. xii. 3; Matt. xiii. 43; 2 Cor. iv. 6; Mal. iii. 2.

V. When we look upon the snow when it shines in all its brightness, it is not to be compared to the brightness in Christ's countenance. Luke ix. 29; Heb. ii. 9; Rev. i. 12-18.

Montoursville, Pa.

CHRISTIAN ENDEAVOR TOPICS

Seed Thoughts

Sunday, December 8th. Topic—Lessons of the Snow. Job xxxviii. 1–27

BY REV. P. A. HEILMAN, D. D.

Let us look at a few of the lessons of the snow.

Purity, Beauty, Symmetry. The whiteness of the snow attracts our attention first. White is the emblem of purity. Nothing whiter than snow. Yet David says, "Wash me and I shall be whiter than snow." Some impurity attaches even to the snow, but none to the saint washed in the Blood of Christ.

Nothing more beautiful than the snow, whether we think of its color or its shape. Such a variety of forms, and all hexagonal. Does God count the points or sides to see that all are true? No, but heaven's law is order, and all God's forces obey his law. Surely we who are made in the image of God, and the only objects of his creation endowed with intelligence, we ought to obey.

God's ways all perfect. In nothing is this more apparent than in the snow. Light, fleecy, warm, it comes down from above to keep the earth warm, and vegetation from freezing. It gradually melts and finds its way down to the roots of the grain and the trees, and fills up the springs so that man and beast are watered and fed and kept alive. Stored up on the high mountains, it keeps the streams alive during all the dry season. There is enough snow on the Rocky Mountains, melting during the summer, to irrigate all the barren plains west of the Missouri river. It is only waiting the ingenuity of man to make the desert blossom as the rose.

Infinite power from infinite weakness. Nothing much more insignificant than a snowflake. So light that, though they fall a great distance, you cannot feel them. Yet so mighty are they, when combined, that they can sweep a mountain-side, uproot giant trees and destroy a village with one rush of an avalanche. So the church of Christ and the great Endeavor host. Individually we cannot do much, but if all the church would combine she could sweep away the saloon, and the white-slave traffic, and every other evil in our land.

The snow covers earth's rough places. Deep scars and ravines and unsightly places she throws her white mantle over and makes them all beautiful. Just what the religion of Christ is meant to do. The mantle of charity and love would cover all the ruin that sin has wrought, and make this world sweet and beautiful as heaven.

The snow brings happiness. Think of the many young people, in city and country, made happy by the coming of the snow. It brings life and joy to young and old. Just what our holy religion is intended to do. If you are not happier because you are a Christian, there is something wrong with your religion.

It does its work silently. So gently comes the love of God to a human soul. The power of the church, and the Christian Endeavor cause, is its silent transformation of character, making saints out of sinners.

Baltimore, Md.

Bible Readings

M., Dec. 2. Its purity. Ps. li. 7.
T., Dec. 3. Soiled souls. Rom. iii. 9-18.
W., Dec. 4. Its transience. Job xxiv. 19.
T., Dec. 5. Refreshing coolness. Prov. xxv. 13.
F., Dec. 6. Its crystals: order. 1 Cor. xiv. 33.
S., Dec. 7. Instrument of punishment. Ps. cxlviii. 8.
Sun., Dec. 8. Topic—Lessons of the Snow. Job xxxviii. 1-27.

LUTHER LEAGUE TOPICS

December 8, 1912. 2 Kings xvii. 27, 28. Educational Work in the Guntur Mission

BY REV. H. E. CLARE

The following is an excerpt from the article in the "Luther League Review," November, by Rev. Prof. Roy Strock, vice-principal, College, Guntur:

"Education is considered one of the most important phases of the work of our mission.

"The work in the parish schools is really the starting-point for all our educational work.

"Each year—and sometimes twice a year—each of the boarding schools holds an examination of boys and girls from the village schools. There are at present two boarding schools for boys and two for girls.

"I should state right here that education is of two kinds in the Madras Presidency—elementary and secondary. The elementary education is in Telugu, while in the secondary course great stress is laid upon the acquirement of English, and after the eighth year instruction is given with English as the medium. Boys more advanced in age, or boys who show weakness only in English, are allowed to read in the elementary school in Guntur.

"The college and the higher grade Bible-training school form the climax for the secondary education of our mission. Below the college are the high school (three years), the lower secondary department (three years) and the branch school (primary, five years). Up to the high school the teaching is chiefly in the vernacular, with English as the chief subject in the curriculum. For high school and college all instruction is given in English, with the exception of some of the study of the vernacular itself. At the close of the high-school course there is a public examination conducted by the Government, and uniform for all high schools throughout the Presidency. The examination standard is high—fully as high as that of the better high schools of the United States.

"Our college in Guntur teaches only up to the junior class, so that our boys have to attend another college for the last two years of their A. B. degree course. All the examining is done by the Madras University itself. At the end of the sophomore year, as a rule, about 40 per cent pass. In the college there are elective-group courses. English is compulsory for all. We teach mathematics, physics, chemistry, ancient and modern history, logic, Telugu, and Sanscrit. We now have about eighty boys in the two classes. In our senior high school class we have 110 boys. In the college, high school, lower secondary school and three branches we have almost 1,000 students. In Rentachintala we have a lower secondary school which is also connected with the college and high school.

"The Bible-training school consists of two classes—one for lower-grade boys in Telugu only, the other for boys from the higher classes of the high school. The normal school for the training of school teachers also has two grades similar to those in the Bible-training school. From the college and these two training schools we obtain our preachers, catechists, teachers and mission workers. The educational work for the girls is practically the same as for boys, except that there is no Bible-training school and as yet no college classes. The college will be opened as soon as there are girls of sufficiently high grade available."

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FRIDAY, NOVEMBER 29, 1912

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

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A LUTHERAN ADVANTAGE

In these days of unsettlement of thought, when criticism and analysis are busy investigating the origins and documents of the Christian faith, the Lutheran Church occupies a ground of advantage. The advantage is not a slight one, does not attach to something incidental in our theology, is not a detail in its elaboration or a remote inference drawn by logic from preceding propositions. It is central, determining, at the very heart of Lutheranism. It is our exaltation of the personal Christ as at once the revelation of God and the medium through which his saving grace reaches us and becomes our very own. When we are asked to define God, we do not import from speculative philosophy a series of abstract and impersonal terms. Neither do we gather out from lawgiver and prophet all those passages in which they dwell upon and magnify the transcendent attributes of Jehovah and from the combination deduce a conception of his character and will and of the modes by which he works. On the contrary, we at once turn to Jesus Christ, accepting at their full face-value his own words to Philip: "He that hath seen me, hath seen the Father." Hence theology, which is an effort to explicate God and the relations he sustains to the world and the world to him, is for the Lutheran a science which is to be mastered only by sitting, like Mary, at the feet of Christ. The conceptions that are to rule and dominate it are those which come to us through him. The gospel which we teach and preach revolves around him as its sun, and doctrines and usages have their value according as they reflect and diffuse that central light.

Criticism Leaves Us Christ

The advantage of this in times like the present is obvious. It insures to us always a working gospel. We have a message for the world—God's own supreme and final message incarnated in his Son—the divine Word made flesh and dwelling among us where men could see his glory and recognize it as the glory of Holy Love.

We recall a statement of Joseph Parker's, made long ago, that whatever criticism might do or not do, it would still leave us Christ. Not that the questions which criticism raises are unimportant, but that having done its worst, it cannot rob us of him. There are some schools of criticism, of course, that would take even him away. They would dissolve the records that reveal him afresh to each generation until nothing is left but a shadowy, ghost-like figure moving dimly across a narrow strip of the earth some nineteen hundred years ago, of whom we have no authentic account except a few fragmentary utterances which somehow found their way into collections of myths and legends that grew up around his name. But this type of criticism is so absurd, so purely a product of lawless subjective processes, and contradicted by such an overwhelming mass and weight of evidence, as to be negligible. It represents nothing but the perverted ingenuity of its authors and their erratic methods of approach to a great and serious subject—methods which if applied in the domain of secular history would eliminate not only all the choice and gifted spirits that still rule us from their urns, but the great makers of epochs, the heroes, captains and leaders who initiated and pioneered the advance of the race through the long centuries.

Criticism cannot destroy the records that testify of Christ. It cannot impair their integrity. It may raise questions of date and authorship. It may affect to find a Pauline or Petrine tendency in documents. It may profess to discover discrepancies here and there in the different narratives of the same events, like the Resurrection, for example. We are not concerned here with the merits of these contentions. We are simply saying that however they may be settled, they still leave us Christ clothed with all the divine-human attributes under which the Christian Church has always conceived him. He is still the uncreated Son of God who for us men and for our salvation humbled himself to be made of a woman, who spake as never man spake, God bearing witness to him by signs and wonders which he wrought, who poured out his soul an offering for sin and gave his life a ransom for many, who rose in triumph from the grave, and ascended from Olivet to the glory which he had with the Father before the world began. He is still the Christ from whose advent we date the flow of history and the passing of years, the Christ whose mark is upon all that is best and finest and noblest in the world to-day, to whom millions bow the knee confessing that he is Lord to the glory of God the Father. No criticism can eliminate him from the New Testament or from history, or subtract from his unshared preëminence.

The Pulpit's Mighty Theme

Hence no Lutheran pulpit need falter, even in these critical days, in its proclamation of the love and grace of God and the way of salvation which he has provided. For the supreme revelation of these is given in and through the personal Christ, and the personal Christ, in his historic reality and integrity, is as unaffected by criticism as the granite mountains are by the clouds that drift across their face. Criticism ebbs and flows, but he abides, always and evermore the brightness of the Father's glory and the express image of his person. Preaching is the proclamation of the grace and truth of God, and grace and truth in their full and final expression came, not in the divers portions spoken unto our fathers by the prophets, but "grace and truth came by Jesus Christ." The characteristic theme of the Lutheran pulpit—Jesus Christ and him crucified—has been robbed of no jot or tittle of its validity, and the uplifted Christ has always been the power to subdue the human heart and melt it into penitence and faith. So long as he is set forth as the very image of the invisible God — God's own Son

made in the likeness of our sinful flesh and offering himself a sacrifice for sin, the Mediator, reconciling us to God by the cross and saving to the uttermost all that come unto God by him, the word preached will not return void, but will accomplish that whereunto it is sent.

THE BALKAN WAR AND THE PEACE MOVEMENT

The other day a series of cartoons exhibited Mr. Carnegie, as an apostle of world-peace, industriously laboring by various means and enormous gifts of money for the realization of his ideal, only to see his plans all upset by the sanguinary Balkan war. On first thought, there is a grim irony in the situation. Recent years have recorded signal progress in the sentiment that regards war as an anachronism, a survival of brutal and savage epochs happily past, and now without justification in morals or reason. International congresses have been held to give to this sentiment greater vitality and wider currency. A permanent court of arbitration has been established at The Hague. And to this court various great Powers have submitted their disputes and have accepted its awards as final. An immense literature pointing out the horrors of war, its waste of life and resources, and the crushing burden of the world's armaments, even on a peace-footing, has been circulated. No wonder that enthusiasts were beginning to think that the age when the sword should be turned into the plowshare and the spear into the pruning-hook had at last arrived, and that war would henceforth take its place among the lost arts. This is the bright vision that has suddenly been shattered by the Balkan war.

No Reason for Discouragement

And yet there is no reason for discouragement. The growth of the peace sentiment among the enlightened nations is a fact. It has attained to really commanding proportions. But planted right in the midst of these nations are others that are still barbarous. Moral considerations have no weight with them. Their policies, domestic and foreign, are still symbolized by the mailed fist. Turkey is one of these Powers. Its rule in Europe has been an awful curse and blight on the alien Christian peoples over which it has extended. There is no outrage which a brutal conqueror can inflict on the conquered which they have not suffered. Time and again the term of its long and cruel tyranny seemed to be drawing to an end. But always, owing to their mutual jealousies and the fear that one would profit over another by the expulsion of the Turk, the Powers of Europe have intervened to preserve the *status quo*. The Treaty of Berlin, in 1878, by which Russia was robbed of the fruits of her victory over Turkey, included provision for the relief of Turkey's Christian subjects from further misrule. But the provision remained a dead letter. Turkey cynically disregarded all the solemn engagements of reform into which she had entered. Hence there was no appeal but to force. Even if it could be shown that the primary right to life, liberty and the pursuit of happiness is a proper subject for arbitration, it is manifestly impossible to arbitrate with a Government that treats pledges and covenants as not worth the paper on which they are written. Such a Government among the community of nations is like a criminal in society. The police power must be invoked against him that other men may be protected in their rights.

War Will Promote Peace

The ultimate effect of the victory of the Balkan States will be to further the cause of world-peace, just as the life imprisonment of an incorrigible criminal promotes social peace and order. "If it be possible," writes St. Paul, "as much as lieth in you, live peaceably with all men." But it was not possible for the Christian subjects of Turkey to live at peace with a tyranny that turned life into one long inferno. The divine order is—first righteousness—then peace. The Balkan war is a recognition and application of this order on the part of the allies. They are clearing the ground of the thorn and briar that the myrtle and fig-tree may have a chance to grow.

In another way this war will make for future peace and establish it upon a more secure foundation. The Balkan States have hitherto been jealous of each other, and clashes of ambition and policy have not been infrequent. In their present union against the common foe they seem not only to have laid aside their differences but to have reached a good understanding for the future. All the indications are that in the preliminary negotiations with each other they reached an agreement as to what each one should have if victory should crown their united efforts and sacrifice. It is not at all improbable that the close of the war will signalize the advent of a new Power in Europe—the Federation of the Balkan States. The despatches have gone so far as to hint at this, giving even an intimation that King George of Greece has been agreed upon as titular head of the Federation. More than this, as the peoples of the four allied states are prevailingly members of the Greek Church, it has been proposed to end the long religious rivalries that have prevailed among them by uniting their churches again under the Patriarch of Constantinople, leaving the national churches free however to continue their own rituals and languages.

Happily the likelihood seems remote at this writing that the European Powers will again intervene, as in 1878, to deprive the victors of the fruits of their victory. Such interference would be no less than infamous. The Powers did practically nothing to force Turkey to fulfil her pledges of reform, embodied in the famous paragraph 23 of the Berlin treaty, though again and again importuned to do so. Their united insistence would have been effective. It would have prevented the present war. Now that the Balkan States have united to free their brethren in race and faith from the nameless horrors of one of the most brutal and merciless despotisms of which history keeps the records, and have poured out their blood and treasure lavishly to insure to the oppressed those blessings of religious and civil liberty which Europe might have secured for them without bloodshed, it would be unworthy of the Christian civilization which the Powers represent should they, in deference to their own selfish interests, imagined or real, interpose for the retention of Ottoman rule over Christian peoples in Europe.

—Lord, behold our family here assembled. We thank Thee for the place in which we dwell, for the love that unites us, for the peace accorded us this day, for the hope with which we expect the morrow; for the health, the work, the food, and the bright skies that make our lives delightful; for our friends in all parts of earth. Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persevere. Offenders, give us the grace to accept and forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us courage and faith and the quiet mind. Spare us to our friends, soften us to our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath and in all changes of fortune, down to the gates of death, loyal and loving one another. As the clay to the potter, as the windmill to the wind, as children of their sire we beseech of Thee this help and mercy for Christ's sake.—Robert Louis Stevenson.

Russian Treaty

With the first of the next year, after one year's notice, the existing treaty with Russia expires, and automatically the maximum tariff will be applied to all goods imported into Russia from the United States, as from a country with which Russia has no treaty relations, unless some new agreement is made before that time. Some days ago the public press announced tentatively that Secretary Knox had come to an agreement with the land of the Czar as to a *modus vivendi* that should be observed until a treaty should have been adopted, and it was intimated that Russia had not yielded one point in her attitude toward the recognition of the passports of Jewish American citizens. The protests that were at once heard on every side resulted in a denial the next day that such an agreement had been effected, and the whole situation was left unexplained. The government came in for severe arraignment for its "dollar diplomacy," putting money interests above the interests of citizenship and humanity. And yet it must be remembered that the situation is peculiar and delicate. It is practically impossible to close the whole question before the administration must pass into other hands, and it is easy to realize how the hastening of the adjustment might seriously embarrass those who must have the final responsibility of negotiating the treaty. A *modus vivendi* on precisely the basis of the present treaty would not be the yielding of a single point in the final settlement, but would simply prolong the day of grace for commercial interests, while to break off all trade-relations abruptly would rouse antagonisms that would hinder rather than help the cause that we are pressing. A treaty on the basis of the present discriminations is unthinkable, with Congress in its present temper, and Congress will hardly reverse itself. There will have to be concessions on both sides. Our Jewish fellow-citizens must have the same right of travel and business that others have, and yet if any of them were to return to Russia to live, and use their American citizenship to defy the laws of the Empire, is an interference with the internal regulations of a country that we would not brook if the situation were reversed. That Russia is utterly un-Christian in its treatment of the Jews is unquestionable, and it is a shame to it as a nominally Christian nation—but so has been our treatment of the Indian, the Chinaman, and, in the past, the negro. It is a delicate question, and will no doubt be wisely and temperately dealt with.

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Important Patent Decision

Attorney-General Wickersham and the administration of President Taft won a victory when the United States Supreme Court affirmed the opinion of the Federal District Court for Maryland that the Standard Sanitary Manufacturing Company and fifty other defendants constituting the so-called "Bathtub Trust," are a combination in restraint of trade, should be dissolved. The main point in the defense of the corporation and individuals in this combination was that under the patent laws they were warranted in making the license agreement under which they did business.

The opinion is of far-reaching importance in its effect on the sale and lease of patented devices and articles. Apparently it affirms the contention that it is illegal for the manufacturer of a patented article to fix a price at which the article must be sold at retail, thus compelling dealers to maintain the fixed price under penalty of having their purchasing orders rejected.

The Supreme Court, in a unanimous opinion rendered by Justice McKenna, holds that the bathtub combination was restraining trade in violation of the Sherman law under the cloak of patent rights; that this was a disguise and a subterfuge; that these patent-license agreements destroyed competition and fixed prices in violation of law, and that the patents did not make legal the agreements upon which the combination was based.

In accordance with this doctrine, the court struck down as illegal the "license agreements," by which manufacturers of 85 per cent of the sanitary enameled ironware in the United States were bound together in combination. The license agreements allowed the manufacturers to use a patented dredger, but only on condition that they abide by an attached price-list, would not sell to jobbers who bought from independents, would not sell in certain territory, and would not sell "seconds." The manufacturers of sanitary enameled ware agreed to sell all their products at fixed prices throughout the United States to jobbers, and re-sale prices were fixed which jobbers were compelled to observe in selling those articles to their customers. This price-list, arrived at by agreement and without competition between the fifty constituent elements constituting the "trust," fixed the price which every user of sanitary enameled iron ware in the United States must pay for every article made by the "Bathtub Trust."

—

"Unspeakable Turk"

In view of the reports of massacres and barbarities perpetrated on Christian non-combatants by the defeated and routed Turkish soldiers, and the very real fear that is felt for Christians everywhere in the Turkish dominions, it is strange that there should still be apologists for the Turk claiming space even in religious journals. The "unspeakable Turk" is simply true to the teachings of his religion when he is perpetrating the most horrible outrages on those of another faith. The Moslem soldier was allowed by the Prophet to do as he pleased with any "infidel" woman he might find on the march. "O Prophet, attack the infidel with arms, and fight for the religion of God against them who fight against you, and kill them wherever you find them," is the Koran's command—that same book that declares that "One dirheen of usury is worse than thirty-six fornications." Certain of the Turks who have come under European influences may have grown beyond these barbarities and may genuinely stand for something higher and better, but they do not represent their people, and in the chagrin and bitterness of defeat it would not be wondered at if even they would revert to the practice of the teachings of their faith. The magnificent fight of the allies, who, at the time of writing, are at the gates of Constantinople, has behind it four and a half centuries of oppression and persecution, and they deserve the sympathy and the prayers of the whole Christian world. If, in addition to the expulsion of Turkey from Europe, as has been suggested, the terms of peace could be made to include the freeing of Palestine from Moslem rule, it would add the one thing needful to call forth unqualified rejoicing over the fruits of what has been in the truest sense a Christian crusade.

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Mayor Lunn Convicted

The Rev. Dr. George R. Lunn, the Socialist mayor of Schenectady, whose arrest we noted several weeks ago, has been convicted in the local Recorder's Court for violating a city ordinance, and was sentenced to a fine of fifty dollars or fifty days in jail. He chose the jail sentence and was taken immediately to the Herkimer jail, though an appeal to a higher court was at once made. Mayor Lunn, who is pastor of a Congregational church in Schenectady, asked the court's permission to make a speech in his own behalf before sentence was pronounced. This was objected to by the prosecuting attorney, but he was finally permitted to speak for two minutes. He declared that he wanted

to appeal for his rights as a citizen. "I was not blocking traffic or causing congestion," he asserted. "I was about to address a peaceful assemblage. The prosecution is carrying on this case on a mere technicality, and it is prejudiced. I was going to urge the men to use peaceful methods in their strike. I was quoting Abraham Lincoln when I was stopped. I have always advised peaceful methods, and never a violent word has come from my mouth. I urge the settlement of all cases on a basis of freedom. I did not resist arrest; I was seized and thrown into your jail."

After his arrest and first commitment, Governor Dix took the stand that the sheriff's action tended to abridge the right of free speech guaranteed by the Constitution, and suggested that the Socialists be allowed to speak. Mayor Lunn spoke several times in the interval after this permission was given. In the disturbed state of feeling in Little Falls it is, perhaps, not strange that Dr. Lunn was convicted, but it is hardly believable that the verdict will be sustained by the higher court, and the effect, apart from the merits of the case, will inevitably be a reaction of sentiment in favor of the man whose rights as an American citizen have been attacked. It was poor politics, to say the least.

—

Will Constantinople be Christian

At the time of writing, the Turks have retreated to their last line of defenses outside of Constantinople, and they have appealed to the Powers to end the war. Events have been moving so rapidly since the first shot was fired that it is impossible to predict what may have occurred before this shall appear in print, but it is to be hoped that the Powers will not negative the magnificent work of the allied armies and rob these men who are fighting for their faith, their homes and the honor of their women, of one particle of their hard-earned victory. It would be the shame of the century if Christian Europe would stand between the Turks and their conquerors. Already the Powers of the Triple Entente have addressed a note to Bulgaria, Greece and Servia, pointing out the danger to Christians and to commerce if they attempt to enter the capital or Salonika, and asking them to keep their troops at a distance. Constantinople ought, by treaty if not by arms, to become once more a Christian city. For those who have a lingering faith in the prophecies that come down from past centuries, it is interesting to recall the old prophecy that when the face of the Christ should appear again on the walls of the old cathedral of St. Sophia, which since Constantinople was taken by the Moslems has been a mosque, the city would again pass into the hands of the Christians. It is said that the face has been becoming more and more distinct during recent years, and whether prophecy or coincidence, the hope and the prayer of Christians everywhere will be for the passing of the Moslem rule. Some one has wittily said that it "is time that the Sick Man of Europe go to Asia for his health"—to which all will say a hearty "Amen!"

—

Christian Science Troubles Continue

It will be remembered that the Massachusetts courts rendered an opinion that Mrs. Eddy's millions could not go to the Christian Science Church as such, and that if it went to the cult in any way there would have to be a new trust established. Time was also given those seeking to break the will to present new evidence in the matter. Now amendments alleging that Christian Science is not a religion, but a privately owned business conducted for money profit, have been filed in the Superior Court in the case of George W. Glover, of Lead, S. D., who seeks to have set aside the residuary bequest made by his mother, Mrs. Mary Baker Eddy, founder of the denomination, to the First Church of Christ, Scientist, of Boston. The amendments to Glover's bill were filed by former Senator William E. Chandler, as his attorney.

The plaintiff, in his petition, which if allowed would cause the bequest, estimated at $3,000,000, to revert to the natural heirs, says in part: "That the business described in the amendment, viz., the owning, vending and practicing of the so-called 'religion of Christian Science' as taught by Mrs. Eddy, by said legatee and its members, has on the whole been grievously harmful to the health of the people of this state, and in the future will continue to be harmful, and particularly so if promoted and extended by means of Mrs. Eddy's residuary gift."

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Growth in the Number of Suicides

"The Advance" says that Coroner Hoffman of Chicago has become so alarmed over the increase of suicide in the city that in his report just issued, covering four years, he proposes a suicide commission to study the causes and prevention of self-destruction. The most significant statement in the booklet is the information that in 1911 there was an increase of 29 per cent in suicides over that of 1910. Five hundred and twenty-three coroner's inquests returned the verdict of "death by suicide" for the year. Of 18,760 deaths in four years, 2,023 were suicides. "The statistics of this office show that 54 per cent of all suicides are those of human beings over forty years of age. It is not far-fetched to suppose that a large number of the industrial army who find themselves permanently out of employment through no fault of their own save 'old age' should seek solace in a self-chosen death," says the report. "In noting the increase in the number of suicides during my administration of the office of coroner, I believe it is high time that the subject of suicide be intelligently studied by our community. After due consideration, I believe it advisable that a suicide commission be appointed by our city council which will give the entire subject thorough study and investigation."

—

Christians Back of Humanitarian Work

The figures given by Rev. Charles Stelzle in connection with the work that is being done for the relief and betterment of sinning and suffering humanity show how thoroughly all movements of this sort have their roots in Christianity, and are dependent on the church for support. Mr. Stelzle finds that 71 per cent of social-reform workers are members of the church; that 88 per cent of those connected with social settlements are church members; and of those engaged in the work of charity organizations, 92 per cent are church members. All these movements are unthinkable apart from Christian teachings and Christian lands, and they are "outside of the church" only as the factories using electric power, the trolleys and the lights are outside of the power-house. The wires run from each direct to the central dynamos, and from each of these activities the power can be traced direct to the church of Christ and the gospel which it preaches.

—

Missionaries as "Commercial Travelers"

"Missionaries are the best commercial travelers in China to-day," M. S. Hill, of the American Lithographic Company, told the Chicago Association of Commerce at Hotel LaSalle in Chicago recently. "They introduce American staples into the untraveled parts of the empire. Their habits are studied by the natives and a demand for plain products of Western civilization follows in their wake." European manufacturers will be the beneficiaries of the awakening in China, Mr. Hill said, if Americans do not hustle.

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Church News

CHANGES OF ADDRESS

Rev. Rene H. Williams, from Harrisburg to Hughesville, Pa.

Rev. Josiah Kuhn, from Atchison, Kansas, to Wayne, Nebraska.

Rev. Albert D. Bell, from Steelton, Pa., to Sparrow's Point, Md.

Rev. J. A. Richter, from 719 to 813 North 11th street, Reading, Pa.

Rev. I. P. Zimmerman, from 22 Filbert street to 238 Vine street, Milton, Pa.

Rev. A. Walter Baker, from Jersey City, N. J., to 1427 Mulberry street, Scranton, Pa.

CHURCH BREVITIES

Rev. S. M. Lesher, Mendon, Ill., has accepted a call to Trinity Lutheran church at Burlington, Iowa.

Rev. A. D. Bell, Steelton, Pa., has accepted a call to Sparrow's Point, Md., and will take charge December 1st.

Dr. Mary Baer is attending special lectures at the Woman's Medical College in Philadelphia, while in the city under medical treatment.

Rev. W. S. Poor, of Penbrook, Pa., was called by death on November 20th, 1912. He has reached the advanced age of 82 years, 9 months and 1 day.

Rev. Josiah Kuhn has been engaged to supply the Wayne, Neb., pastorate until the close of the school year of the Western Theological Seminary, when Rev. Floyd E. Blessing, pastor-elect, will take charge. The charge consists of two churches, Wayne and Emerson.

A harvest praise service was held in Luther Memorial church, Quincy, Ill., with special music, fine decorations and appropriate sermons by the pastor, Rev. Edward P. Schueler, D. D. The offering of $23, with the fruits and vegetables, were sent to the local hospital.

On Luther Day, November 10th, there were three adult accessions and two infant baptisms in Memorial church, Kansas City, Mo., by Rev. George Beiswanger, pastor.

Trinity church in Kansas City, Kans., Rev. A. B. Shrader, pastor, has decided to pay off its indebtedness of $2,200, and has already secured nearly one-half of the amount.

Rev. W. D. Ziegler has resigned as pastor of Grace church, Columbia City, Ind., to accept a call to St. Luke's church, Logansport. He will enter his new field December 6th.

"New Testament Conversions" is the topic of a series of helpful sermons being delivered on Sunday evenings in the First church at San Diego, Cal., by Rev. George H. Hillerman.

Rev. A. Walter Baker, pastor of All Saints' church, Jersey City, N. J., has accepted a call to Grace Lutheran church, Scranton, Pa., and will assume charge on December 1st.

The committee on arbitration in home mission work, representing the General Council and General Synod, held a meeting on November 6th in Zion Lutheran church, Harrisburg, Pa.

In Kountze Memorial Lutheran church, Omaha, Neb., Rev. O. D. Baltzly, Ph. D., pastor, the enrollment in the confirmation class is over 200. The class meets in two sections.

Rev. W. M. Hackenberg, pastor of Second Lutheran church, Dayton, Ohio, was appointed to preach the sermon at the union Thanksgiving service held in the Forest Avenue Presbyterian church.

The new Augsburg church in Chicago, Ill., is nearing completion and the congregation hope to occupy its new home before the holidays. Rev. William E. Wheeler is one of the busy pastors of the city.

At an impressive communion service in St. Mark's church, St. Louis, Mo., Rev. M. Rhodes, D. D., pastor, on November 17th, five adults were received into church fellowship. Two were admitted by confirmation.

Rev. R. A. Halverstadt has resigned the North Mansfield pastorate to accept a unanimous call to the Christian Endeavor Memorial church at Cleveland, Ohio. He begins work in his new field about December 1st.

There were four accessions and three infant baptisms at the fall communion in Bethany church, East End, Pittsburgh, Pa., Rev. George W. Englar, pastor. The offerings amounted to $521.62, including $153 for benevolence.

Rev. and Mrs. J. H. Keller, of Philipsburg, Pa., recently were bereft of their little daughter Ruth, aged 9 years, 10 months and 2 days, by typhoid fever. Interment was made in Yorkana, Pa. Rev. S. W. Herman, of Harrisburg, officiated.

Reformation Day was observed in every Protestant church of Turtle Creek, Pa., by every pastor preaching a sermon on the "Principles of the Great Protestant Reformation" on the last Sunday in October. Some took for their themes Martin Luther and his work. The action was taken at the suggestion of Rev. M. Stanley Kemp, pastor of the Alpha Lutheran church and president of the Ministerial Association. There are eight Protestant churches in the district.

IN OTHER LUTHERAN BODIES

A new mission of the Missouri Synod has been organized in New Orleans, La.

St. Olaf College, Northfield, Minn., celebrated its 38th anniversary on November 6th.

The late A. J. Anderson, of Maridahl, Kans., bequeathed $800 to institutions of the Swedish Augustana Synod.

Rev. P. L. Snapp, Luray, Va., has been provided with a handsome $4,000 parsonage by the members of his pastorate.

Last year the Swedish Augustana Synod contributed $45,100 for foreign missions, an average of 25 cents per member.

The Germantown Orphans' Home in Philadelphia gave a coffee social, which was largely attended and netted $183.14.

The Luther League of St. John's church, Easton, Pa., tendered a reception to the Lutheran students in Lafayette College.

The Missouri Synod will establish an immigrant mission station at Quebec, Canada. The work is to be opened early next year.

Rev. F. W. E. Peschau, D. D., of Miamisburg, Ohio, is seriously ill and has been taken to a hospital in Dayton for treatment.

The Wartburg Teachers' Seminary and Academy at Waverly, Iowa, will increase the faculty by the addition of a new professorship.

Peace congregation of the Ohio Joint Synod at Heil, N Dak., with a membership of only eleven, dedicated a new church building.

Rev. A. E. Hiller, a member of the Swedish Augustana Synod, died at Prentice, Wis., on November 11th. He was 73 years of age.

The Topton, Pa., Orphans' Home carried more than 4,000 people on its annual excursion to Gettysburg and cleared more than $1,000 profit.

New churches of the Swedish Augustana Synod have been dedicated at St. Paul, Minn.; Seattle, Wash.; Escalon, Cal., and Buffalo, N. Y.

Jerusalem congregation of the Ohio Joint Synod at Canton, Ohio, celebrated its one hundredth anniversary on October 27th. Rev. E. F. W. Stellhorn is the pastor.

The New York and New England Synod is to have a regular university pastor at work in the person of Rev. S. G. Trexler, who has accepted a call to the office.

The officers and crew of the German training ship Hansa worshiped with St. Matthew's Lutheran congregation at Charleston, S. C., on November 3d. The sermon was preached by the chaplain of the ship.

OVER THE FIELD

Philadelphia, Pa.—In connection with Home Mission week, the Lutheran churches of West Philadelphia held a union meeting in Grace Lutheran church, Rev. C. R. Myers, pastor. Rev. Dr. Pohlman presided, and addresses were delivered by Revs. Tweedale, Rutherford and Miller. Revs. Myers and Main took part also. It was a well-attended and enthusiastic meeting.

Synodical Superintendent Elected.—At a meeting of the committee appointed by the East Pennsylvania Synod, Rev. S. D. Daugherty was unanimously elected as the Synodical Missionary Superintendent. This is the first official of this kind this synod has had. The committee to direct his activities are Rev. Drs. Hocker, J. F. Hartman, Trowbridge, D. B. Smith and Stine. He begins his synodical duties January 1st.

Dubuque, Iowa.—Rev. P. H. Heisey, of North Liberty, Iowa, delivered his lecture on Martin Luther to a large crowd of the members and friends of St. Mark's church, Rev. C. E. Buschman, pastor, on November 15th. The lecture is illustrated with 85 stereopticon views and is full of instruction, spirituality and interest to all Christians. This lecture was a fitting close to the celebration of the Reformation of the preceding Sundays in sermons, communion and offerings.

Installation at Hyde Park, Pa.—On Sunday, November 17, Rev. Elmer Kahl was installed as pastor of the Hyde Park, Pa., charge. Services were held at Bethel church in the afternoon and at Hyde Park in the evening. Rev. T. A. Himes, D. D., delivered the charge to the pastor at both places, and Rev. E. E. Blint, D. D., the charge to the people and performed the formal act of installation. Large and interested congregations were present at both churches. Pastor Kahl has the work well in hand, and the future is bright with promise.

New York City, N. Y.—A great union Lutheran Home Mission service was held in Holy Trinity Lutheran church, Sunday, November 17th. Addresses were delivered by the Home Mission Secretaries, Rev. A. S. Hartman, D. D., of the General Synod, and Rev. J. C. Kunzman, D. D., of the General Council. Rev. Dr. Junius B. Remensnyder presided, and gave a brief review of the history and progress of Lutheranism in New York City. The pastor, Rev. Chas. J. Smith, delivered an address of welcome. An offering was taken, to be divided between the home mission work of the General Synod and the General Council.

Reading, Pa.—St. Peter's mission work, Rev. J. A. Richter, pastor, is very encouraging. The Sunday-school has nearly doubled itself. The primary room has outgrown its present capacity. Something must be done in the near future to relieve the congested conditions, as some children had to sit on window-sills during the teaching of the lesson for several Sundays. The church services are also well attended. The catechetical work is very encouraging. The Ladies' Aid Society is a wonderful asset to St. Peter's. They are now planning for a roast-beef-and-filling supper, to be held on December 14 at Rajah Temple, for the benefit of the church. This mission is trying to do the Lord's work, and he and others are helping.

San Diego, Cal.—In appreciation of the aid received, the following was adopted:

WHEREAS, The Board of Church Extension has time and again come to the aid of the First Lutheran church of San Diego, California, since its organization; and

WHEREAS, This Board has been most patient in the prolonged delays attending this settlement; therefore, be it

Resolved, That the hearty thanks of the council and congregation of the First Lutheran church of San Diego, California, be extended to the Board for all the past and present kindnesses; and

Resolved, That, in all its work, we pledge it our hearty support, by the raising of the apportionment for Church Extension, and in whatever other way is possible.

Quadrennial Meeting of Federal Council.—The second quadrennial meeting of the Federal Council of the Churches of Christ in America is to be held in Chicago, Ill., December 4th to 9th. The headquarters of the Council will be at the La Salle Hotel, and the day sessions will be held in the assembly hall of the hotel. Eminent speakers will present papers and conduct the discussions. Rev. Drs. Edwin Heyl Delk, G. U. Wenner and J. B. Remensnyder are on the program for sessions on Thursday, Saturday and Monday. At the last meeting of the General Synod the following were appointed representatives to the Federal Council: Rev. Drs. G. U. Wenner, D. H. Bauslin, C. S. Albert, M. Coover, E. H. Delk, J. S. Simon, John Wendley, President Wm. A. Granville, Ph. D., and Robbin B. Wolf, Esq.

York, Pa.—A number of important meetings took place in York, Pa., on Thursday, November 21st. The first one was called at 8 o'clock, in the rooms of the Board of Church Extension, and was in the interests of the Laymen's Missionary Movement. It was the meeting of the executive committee. J. L. Clark, of Ashland, Ohio, presided, and P. A. Elsesser, of York, Pa., acted as secretary.

At 10:30 a. m. the Board of Church Extension held its monthly meeting, and Rev. H. L. Yarger, D. D., field secretary of the Board, was present. Considerable business was transacted.

At 2 p. m., in the parish-house of St. Paul's Lutheran church, Rev. C. E. Walter, D. D., pastor, the representatives of all the Benevolent Boards of the General Synod met, and held an interesting and very harmonious meeting. The same was held in the interests of the Every-Member Canvass, Larger Christian Giving, and an earnest endeavor to make all feel that the work of the Boards was but one work. There were 30 present.

Installation at Rebersburg, Pa.—On Sunday morning, November 17th, Rev. J. E. F. Hassinger was installed pastor of the Rebersburg pastorate, by the undersigned, president of Susquehanna University. Although the weather was wintry and threatening, a large congregation assembled in the commodious auditorium of the beautiful church, of which our Rebersburg people are so justly proud, and entered into the spirit of the impressive services with an interest that portends a successful pastoral relationship. Brother Hassinger and his excellent wife have already won the hearts and confidence of their people, and there seems to be a most harmonious fellowship among the large membership of this excellent congregation, which is one of the oldest and most active of the Synod of Central Pennsylvania, so that we predict a longer pastoral relationship than the former one.

We appreciated the splendid courtesies received, and enjoyed the good listeners at Madisonburg in the afternoon.

We pray God's richest blessings upon our Lutheran people of the famous Brush Valley, whence have come so many excellent men for the ministry of our Church. Brother Hassinger has the opportunity of his life and we hope to hear more later.

CHAS. T. AIKENS.

Columbia City, Ind.—On November 10th Rev. W. D. Ziegler, pastor of the Grace Lutheran church for the past four years, announced his resignation to take effect on Sunday, December 1st, and that on the following week he would leave for Logansport, where he has accepted the pastorate of the St. Lukes Lutheran church. The announcement came as a distinct shock to the members of the congregation, and many were the expressions of regret.

Rev. Ziegler came from Lagrange, and during his stay in this city he has done great work for the local congregation, not only in the way of adding new members to the church, but in bringing the charge to its present high standing. His sermons were always of the very best, and showed distinctly that he had given his subject close attention and study. He is a conscientious man, firm in his convictions and, once convinced that he is in the right, nothing will sway him from his path of duty. He and the members of his family will go with the best wishes of the entire community for their future success and welfare. X.

Reception to New Pastor.—On Tuesday evening, November 12, the Whitemarsh, Pa., congregation gave their new pastor, Rev. C. E. Smith, a royal reception and welcome to his new field of labor. The church was well filled with members and friends, all happy and hopeful. The choir rendered splendid music and every organization of the church, through a chosen speaker, welcomed the new pastor. Greetings were also brought by Rev. Mr. Santee, of the German Reformed church at Ft. Washington, Pa., and Rev. A. W. Long, of the Presbyterian church at Flourtown. Neighboring Lutheran churches were represented by Revs. L. F. M. Meyers, of Ambler, and the writer, while others who could not be present sent letters, which were read. The ladies maintained their reputation by the abundant refreshments served.

Dr. Sheeleigh served this charge for twenty-six years, and his memory is still cherished with loving veneration. Two of his daughters were welcome guests at this reception.

Rev. Smith enters upon his new field under very favorable circumstances, and with his energy and his people's coöperation he will, no doubt, have a very successful pastorate.

J. EUGENE DIETTERICH.

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HONOR ROLL

Churches That Have Increased Pastor's Salary

403. Luth. pastorate, Northumberland, Pa.
404. Church of Redeemer, Pittsburgh, Pa.
405. St. John's, Westboro, Mo.
406. St. Paul's church, Dansville, N. Y.
407. St. Paul's church, Coney Island, N. Y.
408. Trinity Luth. church, Herkimer, N. Y.
409. St. John's church, Salina, Kans.
410. St. John's church, Palmyra, Pa.
411. Lutheran pastorate, York Haven, Pa.
412. Lutheran pastorate, Waynesboro, Pa.
413. Amity church, Lena, Ill.
414. St. Paul's church, Pittsburgh, Pa.
415. Bendersville, Pa., charge.
416. St. Luke's church, Williamsport, Pa.
417. Lutheran church, Pottsville, Pa.
418. St. John's church, Sterling, Ill.
419. St. Paul's church, Auburn, Neb.
420. St. Mark's, Middleburgh, N. Y.
421. English Luth. church, Pottsville, Pa.
422. St. Luke's church, York, Pa.
423. Lutheran church, Tiffin, Ohio.
424. Trinity church, Millersburg, Ohio.
425. Trinity church, Chambersburg, Pa.
426. Lutheran pastorate New Oxford, Pa.
427. Lutheran pastorate, Minerva, Ohio.
428. First church, St. Joseph, Mo.
429. Gethsemane church, Philadelphia, Pa.
430. Grace church, Wadsworth, O.
431. Trinity church, McKeesport, Pa.
432. St. Paul's church, Leetonia, Ohio.
433. Hooversville charge, Hooversville, Pa.
434. Lutheran charge, Somerset, Pa.
435. First Lutheran church, Topeka, Kans.
436. St. Matthew's church, York, Pa.
437. Ravenswood church, Chicago, Ill.
438. Temple church, Philadelphia, Pa.
439. Emmanuel church, Knox, Pa.
440. Third church, Hanover, Pa.
441. Trinity church, Herkimer, N. Y.
442. Walnut Hills church, Cincinnati, O.
443. Lutheran charge, Accident, Md.
444. Lutheran church, Silver Lake, Ind.
445. Luth. church, Richmondville, N. Y.
446. First church, McCool Junction, Neb.
447. Pine Street church, Danville, Pa.
448. Lutheran pastorate, Salona, Pa.
449. Trinity church, Sidney, Neb.
450. Trinity church, DuBois, Pa.
451. St. Paul's church, Millersburg, Pa.
452. Trinity church, Chicago, Ill.
453. Friend's Cove charge, Pa.
454. Lutheran charge, Lynchburg, Ohio.
455. Augsburg church, Orrville, Ohio.
456. St. Paul's church, Gordon, Pa.
457. Salem charge, Westminster, Md.
458. Christ Luth. church, Manchester, Pa.
459. Alpha Luth. church, Turtle Creek, Pa.
460. Lutheran charge, Spencerville, Ind.
461. Lutheran church, Oberlin, Pa.
462. Dakota City past., Dakota City, Neb.
463. St. Mark's church, Nokomis, Ill.
464. Luth. pastorate, Williamsburg, Pa.
465. St. Paul's church, Dixon, Ill.
466. St. Paul's church, Ardmore, Pa.
467. Memorial church, Shippensburg, Pa.
468. Fillmore charge, Fillmore, Ill.
469. Lutheran charge, South Whitley, Ind.
470. Church of Redeemer, Pittsburgh, Pa.
471. First church, San Diego, Calif.
472. St. Paul's, Nachusa, Ill.
473. Fairfield charge, Corunna, Ind.
474 St. Peter's church, Millersburg, Ind.
475. Bethany ch., Central Bridge, N. Y.
476. ———?

Wooster, Ohio.—Zion's Lutheran church. The Sabbath-school observed Home Mission day by taking up an offering for that object. There were 335 present, with an offering of $79. Under the preaching of the faithful pastor, Rev. R. S. Bowers, the church is prospering. A number of new members were received into the church on November 24th.

Reopening at Auburn, Ind.—Sunday, October 27th, 1912, will long be remembered as an epoch in the history of St. Mark's Lutheran church, Auburn, Indiana, Rev. Alonzo B. Garman, pastor. The building has been undergoing repairs for more than a year; but during the summer, after the repairs in the basement had advanced sufficiently, all the seating, and in fact everything in the auditorium, was placed in the basement and services held there for several months. During that time the auditorium received general repairs—refrescoing, re-painting, re-varnishing, new carpets in the lecture-room and the choir-place; the floor of the lecture-room rearranged, the electric lights were rearranged, seating re-varnished, and new chairs added to the choir-place. After all things were replaced in the auditorium, the plumbers came and installed a complete steam-heating plant with the latest vacuum system. The cement walks were all raised, and new walks made to the south entrance, also filling in the space from the original walk to the building, giving solid cement walk. Two toilet-rooms were added in the basement, a new range for the kitchen, and since the dedication the ladies have built a new hand-made cupboard and serving-room. The new arrangement, with the tile floor, gives the basement a fine appearance and one seldom will find a better basement in any church.

On the day of rededication the congregation was so fortunate as to have with them Rev. Prof. Charles G. Heckert, D. D., president of Wittenberg College, who preached at the morning service and received the morning offering, which in but a brief time covered the unpledged part of the expenses. The congregation had provided previously all the money needed except $405.12. In the evening Rev. Prof. Leander S. Keyser, D. D., Professor of Systematic Theology at Hamma Divinity School, delivered the evening sermon and offered the consecration prayer. The presence of the two teachers from our college and divinity school, and their inspiring sermons, was a great treat to our congregation. One of the features, respecting the repairs to he church, was the loyalty of the men. These men—the most of them work in factories; at least most all are laboring men—after supper would come and work at the church until 9 and 10 o'clock for weeks. Only ten dollars was paid out for carpentering work and nothing paid for labor in painting or varnishing. The ladies also kept up their side of the work, washing and scrubbing the interior and all of the seats. The congregation naturally feels very much pleased with their beautiful place of worship. The fall work is very encouraging and the attendance upon all the services has increased. The apportionment in full was raised with an excess, and the church starts out on the new year with determined efforts for a blessed year. A.

Eastern Conference.—The Eastern Conference of the Maryland Synod held its fall session in the Lutheran church of Epiphany, Washington, D. C., Rev. Chas. F. Steck, D. D., pastor, Monday, November 11. There were 31 clerical and 20 lay delegates present. A half-hour devotional service was conducted by the Rev. C. P. Wiles. An exposition, 1 Cor. vi. 1, was given by the Rev. P. A. Heilman, D. D.

The following papers were presented: "The Essence of Christianity," by Rev. Richard Schmidt; "Sunday-school Essentials," by Rev. F. W. Meyer; "The Conservation of Spiritual Energy," by Rev. W. E. Brown; "The Evangelization of the World the Church's Paramount Duty," by Rev. Henry Arstadt; "Is the Present the Final Form of the Church of Jesus Christ on Earth?" by Rev. G. W. Miller, D. D. The papers were strong and to the point. The discussions were straightforward, decisive and effective.

By motion of the conference, Rev. W. E. Brown was requested to have his paper published. The report on "The State of Religion" by the president, Rev. L. H. Waring, Ph. D., was summarized in the statement: "A good spirit, marked activity and faithfulness prevail."

Rev. J. C. Bowers presided at the evening session. The sermon, "The Supremacy of Christ," was delivered by the Rev. F. W. Gift. The vested choir rendered several beautiful and inspiring selections. Resolutions, adopted by the conference, were read by the secretary, assuring the pastor, Rev. C. F. Steck, D. D., and the congregation of its profound gratitude for the bounteous hospitality extended to the members and visitors.

The spring session of conference will be held in St. Luke's church, Baltimore, Rev. Henry Manken, Jr., pastor.

S. J. Miller, *Sec'y.*

Northern Conference. — The Northern Conference of the Pittsburgh Synod met in St. Matthew's Lutheran church of the Knoxdale charge, Rev. W. W. Frey, supply pastor, November 11-13, 1912. It was a most delightful and profitable meeting, and the good people of the congregation proved to be excellent hosts.

The following officers were elected: Rev. W. W. Frey, president; Rev. W. E. Sunday, secretary; Rev. G. W. McSherry, treasurer.

The sessions were interesting, and at the evening services the choir sang a number of beautiful anthems. The program consisted of the Conference Sermon by the president, Rev. B. R. M. Sheeder; "Present-Day Qualifications for the Ministry," Rev. Sheeder; "The Philosophy of Prayer," Rev. G. W. McSherry; "Should we Emphasize our Distinctive Doctrines," Rev. W. E. Sunday; "What Constitutes a Good Lutheran," Rev. J. C. Nicholas; "Our Attitude toward Other Churches," Rev. G. W. McSherry; "The Right Kind of Revivals," Rev. A. M. Himes; "The Christian Life": (a) "Evidence of True Conversion," Rev. W. E. Nichols; (b) "Hindrances," Rev. C. W. Barnett; (c) "Necessity of Possessing the Missionary Spirit," Rev. W. O. Ibach. Mrs. C. W. Barnett presented greetings from the Northern Conference of the Woman's Home and Foreign Missionary Society. A round-table discussion on "A Successful Sunday-school" was led by Rev. Chas. Lambert; "Keeping our Children in the Lutheran Church," Rev. J. C. Nicholas; "The Proper Observance of the Lord's Day," Rev. W. L. Price.

The meeting on Tuesday evening was in charge of Rev. J. C. Nicholas, and the theme was "Young People." "Incentive

to Living a Christian Life," Rev. W. O. Ibach; "Young People at Work in the Church," Rev. Chas. Lambert. The sermon on Wednesday night was preached by Rev. J. E. Bittle, D. D., missionary president of Pittsburgh Synod.

W. O. I.

Philadelphia Conference.—The fall meeting of the Philadelphia Conference of the East Pennsylvania Synod was held, November 11-12, in Holy Trinity Lutheran church, Camden, N. J., the Rev. W. G. Brubaker, pastor. The opening sermon was preached by the Rev. M. L. Snyder; theme, "Heroic Faith."

Excellent and well-prepared papers were read by the following brethren: "Our Fundamentals of Faith": 1. "The Importance of Emphasizing Them," the Rev. E. H. Delk, D. D.; 2. "Dangers Threatening Them," the Rev. M. G. Richard; "Pastoral Visitation—Its Nature and Purpose," the Rev. J. H. Mann; "The Recent Testimony of Archæology," the Rev. Stanley Billheimer; "The Lutheran View of an Intermediate State," the Rev. P. H. Pearson; "The Church and the Boy:" 1. "What Can the Church Do for the Boy?" the Rev. C. E. Smith; 2. "What Can the Boy Do for the Church?" the Rev. Daniel E. Weigle.

One of the features of the conference was the Round Table Conference in charge of the Rev. Joseph F. Hartman, D. D., in which many important present-day problems were discussed.

The devotional hour was in charge of the Revs. Geo. I. Uhler and J. T. Fox.

The evening song service was led by Mr. J. Walborn, the choirmaster of Holy Trinity Lutheran church.

The committee appointed at the last session of conference to consider the advisability of forming a new synod, reported that a majority of the congregations voted to coöperate with the committee in this matter. After careful consideration, conference unanimously decided to take no definite action at this session, but to postpone all further action until the next meeting of conference, which will be held in May, 1913.

Conference elected the following officers: President, Rev. W. H. Harding; secretary, Rev. P. H. Pearson; treasurer, Rev. G. Z. Stup.

The closing session of conference was held on Tuesday evening. The Rev. S. D. Daugherty, returned missionary from South America, and at present missionary superintendent of the Philadelphia Conference, gave an illustrated lecture, "South America's Challenge."

The good people of Holy Trinity deserve a word of praise for their kind hospitality in opening their homes and entertaining conference so bountifully. These social hours were delightful, and greatly enjoyed by all. SECRETARY.

Missionary Convention of Central Illinois.—The 26th annual convention of the Woman's Home and Foreign Missionary Society of Central Illinois met in Grace church, Springfield, Ill., Rev. W. H. Nichols, pastor, October 17 and 18. With a large attendance of delegates and visitors, unbounded hospitality on the part of our hosts and hostesses, careful attention to every need of the convention, a carefully prepared program, and a consecration and zeal on the part of the workers, a splendid meeting was held, and we believe advancement made. Mrs. S. M. Lesher, Miss Moody, Mrs. N. B. Brophy, Mrs. W. H. Nicholas, Mrs. S. N. Carpenter, Mrs. P. C. Croll presented papers. Two young ladies presented monologues *en costume*—Miss Crane, "How I Became a Mormon," and Mrs. McCoy, "The Conversion of Ping Te." The Mormon monologue was written for this convention by Mr. Hans P. Freece, of New York City. Rev. E. L. Manges, our missionary in the "Prince Memorial" at Champaign, presented his work; Miss Sanford, the India field, and Rev. J. K. Reed, the needs of Africa. A unique service was held on Friday evening, when a "Surprise Party" with 36 invited guests was presented as part of the program. Mrs. Frank Delo conducted the service, and presented 35 life memberships to individuals present—most of them being surprises. Mrs. Delo herself was surprised when she was presented with a membership, the prize offered by Miss Carrie Willman, chairman of literature, for best tract on some phase of young people's work. Mrs. Mary Burkhardt, the first synodical president, was present and brought loving greetings. A splendid box, under the direction of Mrs. C. W. Peper, was packed by the convention and sent to a pastor in Nebraska. Advance was made along all lines, as shown by the reports. The following officers were elected for the ensuing year: President, Mrs. Frank Delo; recording secretary, Miss Cora Listmann; corresponding secretary, Miss Nellie Felgar; treasurer, Miss Lelia Moody; historian, Miss Mary Springer. REPORTER.

Lutheran Day at "The World in Baltimore."—From east and west and north and south Lutherans came to see the great object-lesson in missions in Baltimore, Md., and to view the stirring pageant of "Darkness and Light," a vivid representation of what the gospel is doing in transforming heathen nations into God-fearing peoples. The West Indians, and the East Indians, the Negro and the Hottentot, all have been, and are, being transformed by the gospel of Jesus Christ.

Never has an object-lesson on so large a scale been shown in our city. The whole world has been brought to our doors, and men and women and children may visit Africa, and China, and Palestine, and every other country where the missionary has gone, and see how the native lives before the gospel has been preached to them, and afterwards. Missionaries who have spent years in these lands are here to tell what the Lord is doing for the heathen. A hundred missionaries from every country are telling the story, which is listened to by thousands every day.

A worldly woman whose mind was filled with the theater and gay pleasures, out of curiosity went to see the pageant one day last week to make capital of it. She said to a friend, "I went to scoff, but I came home to pray."

A few over-righteous have found fault with the dramatic in the pageant, but if such representations send people home to pray, who could find fault?

"Lutheran Day," November 14th, was a great success. Workers in the exposition have said, the crowd on Lutheran Day was the greatest yet. There were Lutherans from Harrisburg, and York, and Cumberland, and Hagerstown, and many points in Pennsylvania. Everybody wore the Lutheran badge, even the colored quartet from Hampton Institute, who are delighting everybody with their quaint plantation melodies. A fine illustration of what the gospel is doing for the colored race in the South.

From 11:30 a. m. to 1 p. m. a mass meeting was held in the Pageant Hall, with stirring addresses from Dr. Luther Kuhlman, of Gettysburg, Pa., president of the Board of Foreign Missions, on "The Glory of the Task" Dr. Kuhlman never spoke with more earnestness, and made everybody feel they wanted a share in that glory. Rev. George W. Enders, D. D., of York, Pa., president of the Board of Home Missions, spoke on "Golden Possibilities from Cape Cod to the Golden Gate." After showing what Home Missions had done since 1869, when the Board was organized, until the present, saying that four-fifths of our churches in the General Synod owed their existence to the Board of Home Missions, he made a most earnest plea for more men (ministers) and more money, and the Board could do very much more.

Short addresses were delivered by each of the secretaries, Dr. Wolf and Dr. Hartman. Hon. John Hubner, of Catonsville, presided. The meeting was one long to be remembered.

Very many of the visitors took in the pageant in the afternoon, others remaining for the night pageant, thronging the large Lyric until only standing room could be had.

Ten days more and the Exposition will be closed. From this on the crowds will be very great. Let every Lutheran from far and near spend a day or two (three would even be better) at "The World in Baltimore" before it closes on the 30th inst. It would be well for you to secure seats in advance for the pageant.

P. A. HEILMAN.

A FRIEND'S ADVICE

Something Worth Listening To

A young Nebr. man was advised by a friend to eat Grape-Nuts because he was all run-down from a spell of fever. He tells the story:

"Last spring I had an attack of fever that left me in a very weak condition. I had to quit work; had no appetite, was nervous and discouraged.

"A friend advised me to eat Grape-Nuts, but I paid no attention to him and kept getting worse as time went by.

"I took many kinds of medicine, but none of them seemed to help me. My system was completely run down, my blood got out of order from want of proper food, and several very large boils broke out on my neck. I was so weak I could hardly walk.

"One day mother ordered some Grape-Nuts and induced me to eat some. I felt better and that night rested fine. As I continued to use the food every day, I grew stronger steadily, and now have regained my former good health. I would not be without Grape-Nuts, as I believe it is the most health-giving food in the world." Name given by Postum Co., Battle Creek, Mich.

Read the book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

CHURCH NEWS

York, Pa.—Christ Lutheran church, Rev. G. W. Enders, D. D., pastor, enjoyed Luther's 429th natal anniversary and Home Mission Day—and fine service prepared by Miss Laura Wade Rice. It had information, instruction, appeal and inspiration. It is to be regretted that many Sunday-schools apparently take little interest. This service put Luther and his work, and our present responsibility to carry on the great work, in a true and conspicuous light. The people of the Mother Church and the Bee-Hive Sunday-school enjoyed it. The superintendent, Mr. J. A. Dempwolf, and Pastor Enders both made addresses. Dr. Enders spoke especially of the great home mission field in California. The offerings amounted to $114. Indeed, from Boston to San Francisco, from Cape Cod to the Golden Gate, a vast home mission field invites the great Lutheran Church. * * *

Installation at Dayton, Ohio.— Sunday morning, November 17th, the Rev. E. Clyde Xander was installed pastor of the North Riverdale Lutheran church, Dayton, Ohio. There was present a large congregation, giving evidence that this mission church is wide-awake and interested in the work at hand. The interest of this people also indicates that Rev. Xander has gained their confidence and that the work will move steadily forward with pastor and people working together. Rev. W. M. Hackenberg, pastor of the Second church, Dayton, Ohio, preached the sermon, using as his theme "A Right Conception of the Church." He delivered the charge to both pastor and people and installed Rev. Xander. A large part of this new congregation had gone out from the Second church to begin this new work, and it was fitting that Rev. Hackenberg should have charge of this service. This congregation has already purchased their lot and will build their church during the coming year.

Luther Day Offerings.—The number of Sunday-schools in the respective synods reporting Luther Day offerings to date: Alleghany Synod, 4 schools, $130.56; California Synod, 4, $45.79; Central Illinois Synod, 4, $64.28; Central Pennsylvania Synod, 3, $111.08; East Ohio Synod, 7, $106.27; East Pennsylvania Synod, 8, $256.70; German Nebraska Synod, 7, $75.80; Iowa Synod, 2, $10.72; Kansas Synod, 5, $47.40; Maryland Synod, 8, $366.88; Miami Synod, 6, $49.57; Nebraska Synod, 4, $78.42; New York Synod, 13, $218.91; Northern Illinois Synod, 1, $16; Northern Indiana Synod, 5, $69.96; Olive Branch Synod, 2, $37.58; Pittsburgh Synod, 7, $244.51; Rocky Mountain Synod, 4, $50.45; Southern Illinois Synod, 6, $115.99; Susquehanna Synod, 3, $93; Wartburg Synod, 3, $21.50; West Pennsylvania Synod, 10, $224.50; Wittenberg Synod, 2, $64.73. Total number of schools reporting, 118; amount of offerings reported, $2,500.60.

A. Stewart Hartman,
General Secretary.
Baltimore, Md., November 18, 1912.

New Missionary for Africa.—The Rev. E. A. Ayers was ordained at a meeting of the Maryland Synod at Williamsport, Md., on October 24th, 1912. Prior to his ordination he was a missionary of the West African Gospel Mission, whose headquarters are Passaic, N. J. Brother Ayers has been a missionary on the west coast, close to our mission at Monrovia, for about fourteen years. For a number of years he has been on intimate terms with our missionaries. About two years ago they recommended him to the Board for appointment as one of our missionaries. After his arrival in America he made personal representation to the Board, was given an audience with the Board, and promised to be employed by our Board should he be willing to study our Lutheran system of doctrine and be satisfied with the teachings of our Church, especially on the doctrine of baptism. After a study of several months he was examined by the committee of our Maryland Synod and was duly ordained, according to our Lutheran polity, to the gospel ministry.

At the Board meeting on the 14th of November he was appointed as one of our missionaries, and commissioned to go to the field some time in 1913. He has been placed under the General Secretary to do deputation work among our churches in the East. His long experience and his familiarity with the customs of the people cannot but help to make his presentation of the African work both interesting and profitable. Any church wishing to have him present the cause may write to him or to the General Secretary, 21 W. Saratoga street, Baltimore, Md.

Wedding Bells in India.—The marriage of the Rev. J. C. Finefrock, our missionary in our India field, with Miss Alma Dodds, of Ohio, was solemnized in our St. Matthew's (Stork Memorial) church, Guntur, India, on the 12th of October, 1912. Mr. Finefrock and his bride have gone to Conoor on the Nilgiri Hills to spend a month or more. This rest was made necessary because of the illness of Brother Finefrock, who was just recovering from an operation at the time of his wedding. The friends of both bride and groom will be pleased to hear that the operation has been very successful and that Brother Finefrock is making rapid and substantial progress toward a permanent recovery. This is especially to be rejoiced in because it was feared that a second operation would have to be undergone. L. B. Wolf,
Gen. Sec'y and Treas.

Conference on Benevolent Work.—Representatives of the Benevolent Boards of the General Synod met in York, Pa., on Thursday afternoon, November 21st, and held a conference in the parish-house of St. Paul's church, Rev. C. E. Walter, D. D., pastor. Rev. John Weidley, D. D., presided, and A. D. Chiquoine acted as secretary. The Boards were represented by the following members: Home Missions—Rev. Drs. G. W. Enders, A. Stewart Hartman and P. A. Heilman. Foreign Missions—Rev. Drs. Luther Kuhlman and L. B. Wolf. Church Extension—Rev. Drs. J. M. Francis, C. E. Walter, H. H. Weber and H. L. Yarger. Deaconess—Rev. Drs. W. H. Dunbar and C. E. Hay, and Mr. C. E. Eisenhart. Pastors' Fund—Rev. Dr. J. Eugene Dietterich and Mr. A. D. Chiquoine. Education—Rev. Drs. A. J. Turkle, E. E. Blint and F. G. Gotwald. Home for Aged—Revs. Dr. John Weidley, S. T. Nicholas and J. T. Huddle. Orphans' Home—Revs. Dr. G. M. Diffenderfer and S. W. Herman, and George E. Neff, Esq. Laymen's Missionary Movement—Rev. Will F. Bare, and Messrs. J. L. Clark, P. A. Elsesser, E. G. Hoover and G. A. Klinefelter.

Important questions concerning the benevolent work of the Church were considered. Plans and methods were discussed for closer coöperation of the Boards, and more aggressive, effective work by united effort throughout the Church for all the benevolent causes. All the proposed plans were earnestly and profitably discussed, and then put in definite form to be submitted to the respective Boards.

The representatives were entertained at a complimentary dinner served in the Colonial Hotel after the conference.

New Term at the Motherhouse.—The fall term in the Training School was opened with appropriate services on October 15th, the address of the evening being delivered by Rev. Foster U. Gift, and a number of the Baltimore pastors participating. The new class is the largest in the history of the institution. The regular candidates are Sister Eva Whitmeyer, Misses Bertha E. Clouser of Temple Lutheran church of Philadelphia, Pa.; Dora C. Hesse, Charleston, S. C., and Lydia M. Siepelmyer, of St. Mark's church, Hagerstown, Md. There are six students in the Special One-Year Course: Misses Paula Engelhorn, of Church's Ferry, N. Dak.; Eunice Gardner, Camden, Ind.; Alice Glenn, Grace church, Altoona, Pa.; M. E. Hauser, Messiah church, Williamsport, Pa.; Louise Miller, Oakland, Cal., and Iva Seitz, New Freedom, Pa.

The instruction is conducted upon the same plan as in the previous year, the pastor being assisted by Revs. F. U. Gift, John C. Bowers, E. Felton, Henry Manken, G. A. Getty, J. W. McCauley, pastors of Baltimore churches. The educational work of the institution is under the general supervision of Rev. Foster U. Gift. Drs. W. F. A. Kemp, George Kemp, Charles E. Sadtler and J. Harvey Hill lecture regularly upon medical subjects, and a number of special lecturers have been scheduled for the year, including representatives of our home and foreign missionary work. The head sister and other experienced deaconesses also lecture upon practical subjects, and a course in Biblical Geography and Antiquities is conducted by the pastor's wife. All the students are assigned to service in the Sunday-schools of Baltimore, and one-half day in each week is devoted to the Senior class for local parish work.

The demand for the services of our deaconesses continues to increase and additional candidates will be gladly welcomed. C. E. H.

PHILADELPHIA FLATS AND SHARPS

Thursday evening, the 14th inst., the writer was present to make the address at the annual thank-offering service of the Woman's Home and Foreign Missionary Society of St. Stephen's church, Lancaster, Rev. Emil Meister, D. D., pastor. The president of the society, Miss Catharine Meister, and her committee had arranged a very interesting program consisting of musical selections and recitations appropriate to the occasion. The thank-offering amounted to $110.

The work of affecting a permanent organization of a church at Crum Lynne, Delaware county, has been postponed

until a little later. By the co-oper tion of the Advisory Mission of the Philadelphia Conference the people of this community are enjoying the advantage of a commodious portable chapel.

Rev. Will. M. Beck, D. D., our missionary at Monrovia, Africa, was present at the Lutheran Ministers' Meeting, the 25th inst., and gave us a very interesting account of the work of our Church on that field. He reports an improved state of health on the part of the missionaries there.

The reports of union and interdenominational meetings held during Home Mission week were all encouraging. The churches of West Philadelphia met in Grace church, Rev. C. R. Myers, pastor, and those of North Philadelphia in Trinity church, Germantown, Rev. Luther De Yoe, D. D., pastor.

"Our Country—God's Country" was the theme of a great Home Mission gathering held in Calvary Presbyterian church on the 20th under the auspices of the Philadelphia Interdenominational Woman's Home Mission Council. A number of our Lutheran women were members of the executive committee which planned the meeting.

A half day spent with the brethren of the Southern Conference of the New York Synod at their fall convention in Bethany church, Rev. Wm. Freas, Jr., pastor, was greatly enjoyed. These brethren are confronted by the great city problems as few other bodies of a similar character are. This mission field is certainly one of large proportions and splendid opportunities, even though the difficulties are many.

A visit to each of ten or twelve of the churches and missions in Philadelphia, Camden and vicinity that we organized but a few years ago, was fraught with joy and thanksgiving to the Lord of the harvest for the blessings he has bestowed upon these organizations and their faithful pastors during the four years of our absence from the country. These congregations and pastors have great reason to take courage and to press on to still greater things.

S. D. DAUGHERTY, *Miss. Supt.*

THE GENERAL SYNOD IN CLEVELAND

Cleveland, the largest city in Ohio and the sixth city in our country, has long presented a great problem to the General Synod Lutheran Church. For many years this city has been recognized as strategic territory. As early as 1878 an attempt was made to organize a mission in Cleveland. After about two years the mission was given up and for about twenty years we were practically excluded from the field. It was not until in the 90's that a General Synod mission was carried on successfully. The failure of our first efforts is to be charged to the bitter antagonism of the German churches and to the type of a mission we tried to establish. There were many Lutherans in the city ready to enter into English work regardless of the hostility of the German pastors. But, on visiting our mission, their verdict was "Nicht Lutherische" and they would have nothing to do with it. So we missed our opportunity and for many years those of our brethren who desired English preaching and worship had to look to other denominations. Thus what should have remained our strength went into the fiber of other churches. They, building up on Lutheran material, also have become somewhat hostile to any advance work by English Lutherans, as we were made to observe when we opened our latest mission in Cleveland about one year ago. In addition to the hostility of our German brethren, who were already strong in this city; and the lofty condescension of sister denominations, who had gathered our people into their folds; we had to encounter the indifference of many of the General Synod Lutherans who had settled in this place.

There is now a better understanding between the Lutherans of the different synods. Six out of the seven having churches here are now coming together in the organization of a City Luther League, and five of them are represented in the Lutheran Ministers' Association. But we still have a problem in some of our own people of the General Synod. Many of them are true to their faith and at once seek out their own Zion, but others are unwilling to adjust themselves to the work in our small mission churches. For some reason they seek church homes with those who have imposing edifices and who represent a more costly social life. Their presence and support would mean very much for our work in this city. But they are evidently not made of the "stuff" that enters into the foundation work and is willing to sacrifice for their Zion.

If you have any friends living in Cleveland who were staunch Lutherans back home who are not attending a Lutheran church here, and who claim that they can not find a Lutheran church home; judge for yourself as to the reasonableness of their statement when there are thirty-five Lutheran churches in Cleveland and there is an English Lutheran church within reach of every resident of this city. Any one in Cleveland can attend an English Lutheran church if they only have the desire to do so. If within the next year every one of our brethren in this city who were loyal and faithful back home would rally to their church all of our missions could attain self-support. Faithful pastors are working here; what is needed is more pressure from back home.

After careful consideration we are persuaded that Cleveland also needs a mission supported by the Woman's Home and Foreign Missionary Society. That others are of the same mind is evidenced by the memorial presented to the Executive Committee by the East Ohio Synodical Society. In most of the cities where our work is being carried on there are strong mother churches to contribute of their members and means and in various other ways encourage the new missions. In Cleveland, however, we have no strong central church. Each one is taxed to the limit to care for its own problems. Yet our work needs more sympathetic encouragement. One way to secure it is to have the Woman's Society take under its care a mission in this city. The Woman's Society had its birth on East Ohio territory. Its interests have become world-wide, its work stirs the hearts of our noble women, its blessed influence has traveled far: what could be more fitting than that it should return and help in this city that for thirty-four years has been in need of large amounts of sympathetic encouragement? A great benefit would come to our work here were the women of Ohio to be influenced to exert some of that back home pressure so much needed.

Regardless of adverse circumstances our missions have prospered here. The work, under faithful pastors, is going forward. C. E. Memorial has been passing through a crisis, but with Rev. Halverstadt soon to be on the field there is every reason to believe that the future will be bright. Bethany and Calvary under Revs. Weaver and Ernsberger are accomplishing great things for the advance of our Zion. While Lakewood has shown a remarkable development for the one year of its existence.

There are now 11 English, 10 German, 6 German-English, 3 Slovak, 2 Norwegian, 1 Swedish, 1 Danish, and 1 Magyar among the churches of our faith in Cleveland. The General Synod has four, which is the largest number of entirely English churches of any one synod. The German Missouri are by far the strongest Lutheran churches in this city. The transition to the English is rapidly taking place. In bringing this about the General Synod has a great responsibility and influence. Shall we not go forward? Shall we not have the support of every one who loves our beloved Lutheran Zion? Can we not expect pastors, who are sending their people here, to work with our missionaries in directing our brethren to our churches.

RALPH J. WHITE,
Miss. Supt. of the East Ohio Synod.

OUR CLUBBING OFFER with The Youth's Companion

We have made an arrangement with The Youth's Companion which enables us to offer that famous weekly with ours to New Subscribers on especially attractive terms. We know of no publication that we can more heartily recommend to our subscribers than The Youth's Companion. Providing the best of stories and articles which contribute to useful knowledge, it aims to leave every reader richer in mind and heart, and to add something to the cheerfulness in every reader's life.

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CHURCH NEWS

Resigns to Take Up New Work.—Rev. Dr. L. L. Sieber, for the past year and a half District Superintendent of Western Maryland Anti-Saloon League, has offered his resignation to take effect January 1, 1913.

The manner of presenting his subject in the churches and in the Sunday-schools, as well as at conferences and conventions and platform lectures, has been greatly admired. His organization of Washington county in the last campaign, that resulted in a dry delegation for the House and Senate, was thorough and effective. The financial returns of his district indicated the appreciation of his constituency.

The total of immediate cash for the first year was $1,573.60, out of which he secured $1,500 salary. In addition, he turned over to the State League in pledges for collection toward expenses $4,242.97, or a total of $5,816.57 for the year.

Dr. Sieber resigns his work to take charge of the Lutheran Temperance League of his own denomination, which aims at the educational and agitational work of temperance in the Lutheran churches, Sunday-schools and young people's societies. Dr. Sieber will make engagements in Maryland and Pennsylvania for Sunday addresses and educational lectures and week nights under the auspices of churches and other societies. He will be supported entirely by voluntary offerings or by such arrangements as pastors and congregations may decide upon. Dr. Sieber will give lectures upon either of the following subjects: "The Church and the Liquor Traffic," "The State and the Liquor Traffic," "The Laboring Class and the Liquor Traffic," "Science and the Liquor Traffic."

Dr. Sieber's theory on the question is to create such sentiment through the church and temperance organizations in every community that no candidate for office can be elected who does not stand right on the liquor question. It is a fundamental principle in politics to select candidates who stand for the principles that will elect them in their districts.

Dr. Sieber is also open for engagements with pastors for evangelistic services. After November 10th address Gettysburg, Pa. L. L. S.

Washington, D. C.—The following resolutions were adopted by the Eastern Conference of the Maryland Synod at the convention held November 11 in the Church of the Epiphany, Rev. C. F. Steck, D. D., pastor, Washington, D. C.:

1. "WHEREAS, Earnestly believing in the principle of complete separation of Church and State according to the genius and spirit of our government and institutions, as embodied in the Constitution of the United States; and believing that principle is being jeopardized through the teachings of one of the religious denominations which inculcates supreme loyalty in secular and temporal matters to its head, namely, the Pope of Rome; therefore, be it

"*Resolved*, That we view with alarm the attempt to destroy this time-honored and most sacred of our principles and traditions; that we register our solemn protest against it, and call upon all of our people and all lovers of our country and its institutions earnestly to oppose all such efforts and to uphold this requirement of the Constitution of the United States in its letter and spirit—for we are convinced that this movement is contrary to Scripture teaching, and therefore wrong in itself, and unless checked that it will bring untold evil upon us and our children, and upon our Church and our beloved land."

2. "WHEREAS, The Hon. William H. DeLacy, judge of the Juvenile Court of this city, has sentenced girls to the House of the Good Shepherd, a sectarian institution; that he has, at least in a few instances, directed the baptism of infants, brought before that court, into the Roman Catholic faith, that, with rare exceptions, his present appointees to positions in that court are of the Catholic Church; and that he has frequently, all through the years of his tenure of this office, required girls ranging from nine to sixteen years of age to submit to a physical examination (usually by doctors at the Emergency or Freedmans Hospital or by a physician at his own office; in almost if not in every instance by male doctors) * * * an examination which we believe to be not only without warrant of law, but to be subversive to good morals. And

"WHEREAS, Judge DeLacy's term of office expired about the first of July last and he is now simply continuing the work of the office pending another appointment by the President of the United States, it is hereby

"*Resolved*, That we petition the President of the United States not to reappoint the said Judge DeLacy to said office; and, in case of his re-appointment, we urge the United States Senate to refuse to confirm the nomination, believing that the said Judge DeLacy's acts in these respects are contrary to law, to good morals, and to the best interests of the community as well. And it is further

"*Resolved*, That a copy of these resolutions be placed in the hands of the President of the United States, the Judiciary Committee of the United States Senate and House of Representatives, and the Attorney-General of the United States, for their consideration and action."

LUTHER LEAGUE OF AMERICA

The tenth biennial convention of the Luther League of America was held in St. John's Lutheran church, Albany, N. Y., November 12-14, 1912. In point of attendance, enthusiasm and quality of the program it was, without doubt, one of the best, if not the best, conventions ever held by the League. The program committee were certainly to be congratulated on the selection of a theme for the convention, which was "Creed and Flag," founded on the 16th article of the Augsburg Confession; and they were no more fortunate in the selection of the theme than in the selection of speakers upon the various phases of the general theme. Rev. Jacob Fry, D. D., LL. D., of Mt. Airy, in his splendid address at the opening session on "Religious Sanction of Government," struck the keynote of the convention. Rev. C. Armand Miller, D. D., of Philadelphia, spoke upon "Citizenship a Doctrine of the Church," and Hon. Lewis Larson, Sioux Falls, S. Dak., read a paper on "The Duty of Christian Citizenship." Rev. F. H. Knubel, D. D., New York, spoke upon "Our Nation's Ideal." Mr. L. A. Anderson, Madison, Wis., read a paper on "A Challenge and the Church's Answer." Miss Mary F. St. John, Center Brunswick, read a paper on Junior Work, and the general secretary conducted the open parliament on the work. Alexander H. Jackson, Esq., New York, read a paper on "The Training of Young Men for Citizenship," and Hon. Henry W. Harter, LL. D., Canton, Ohio, spoke most eloquently on "The Lutheran Church's Historic Duty to the Present."

The music at all the sessions was of a very high order. The culmination of the convention was the Grand Rally at Hannunus Bleecker Hall. The convention chorus of 300 voices was assisted by Mrs. Christian J. Martin, soprano; Mrs. Fred W. Kerner, contralto; Mrs. Horatio Bellous, mezzo soprano, and the Festival Orchestra of Albany.

Hon. Curtis H. Greeg, Greensburg, Pa., gave the address on "Christian Men in Politics." One of the finest things at the Rally was the reading of the following message from President Taft:

"It is a genuine pleasure to send a word of greeting to the Luther League on the occasion of its tenth biennial convention. As President I am glad to felicitate an organization whose purpose is to stimulate and increase Christian activity and to foster the spirit of loyalty among the young people of the Lutheran Church.

"It has been my privilege to know your people in an intimate way, my home city of Cincinnati being a Lutheran center. The Lutherans have been a power for righteousness in that community. Those whom I know best were the leaders of those Germans who went into the Civil War to uphold the Union and to preserve our constitutional form of government.

"No church shows more clearly than the Lutheran Church the advantage of religious freedom secured by our Constitution and the strength and growth of religion under a system where there is an absence of state interference or control. I wish you every success.

WILLIAM HOWARD TAFT."

When the general secretary finished reading it, the American flag was lowered from the flies and with one accord, chorus, orchestra and audience of more than 2,000 burst forth with the "Star Spangled Banner."

All the reports from various state organizations and district leagues showed the League to be in a healthy and flourishing condition. The League of America has 953 local organizations, 35,670 senior members and 6,899 juniors.

The following officers were elected for the next two years: President, William C. Stoever, Esq., re-elected; general secretary, no nomination; assistant general secretary, Walter Hodges; treasurer, C. T. A. Anderson; statistical secretary, Paul B. Mattice; literary secretary, John F. Fetters; topic secretary, Rev. George H. Schnur; executive committee, E. Augustus Miller, Louis Larson, L. C. Recknegel, Rev. G. F. Gehr and J. Alexander Nelson.

Rev. Luther M. Kuhn, after ten years of faithful service as general secretary, felt that it was necessary for him to relinquish the work for a time. Words of praise and commendation of his valuable and faithful services were heard on all sides, and more substantial expression of appreciation was shown by the presentation of a purse of $100 by some of his friends in the League.

The convention was a great inspiration, and the delegates departed feeling that its purpose had been accomplished and carrying with them pleasant memories of their stay in Albany. REPORTER.

Vegetables and Grape Fruit Side by Side

This illustration is taken from a photograph of Mr. A. A. Price's grove near Wauchula. It shows a fine crop of string beans growing between rows of young grape fruit trees on the famous Wauchula Combination Soil. This is one of dozens of concrete examples of the way vegetables furnish a good living and pay for the land while your grape fruit and orange trees are coming into bearing.

String beans growing between rows of grape fruit trees on land of Mr. A. A. Price, near Wauchula.

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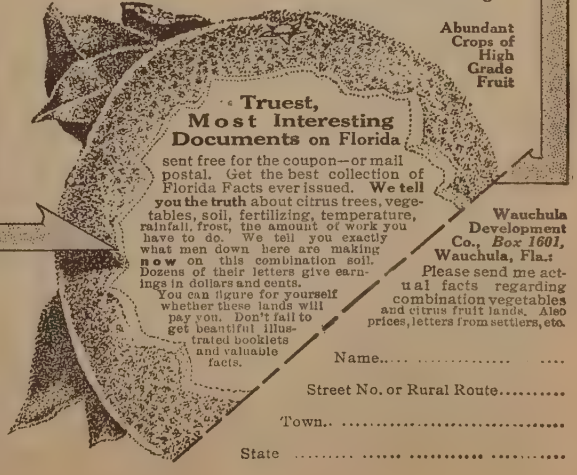
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Home and Farm

AUTUMN

BY EMERY POTTLE

There's autumn in the air.
I do not know from where
It comes, nor why I know;
But the full winds that blow
Are done with summer rest;
The colors in the breast
Of the strong hills grow deep
With shadows that slow creep
Toward winter. There's a mirth
Which laughs across the earth
Too wildly, lest the grief
Of summer find relief
In tears.

Whence comes the word
The startled gardens heard?
Who whispered 'neath his breath
Of that white silence—death?
—Success Magazine.

HOW TO PROTECT OUR GIRLS

Every once in a while (and that all too frequently) we read in the papers of a girl who has disappeared from her home, her parents, her schoolmates, her other comrades, all hunting for her. Sometimes we read of her discovery and return to her home. More often the girl is never found, and the event is entirely forgotten by the public. When our attention is called to these missing girls, we express our regret, but feel that such disappearances could never happen from our homes. We are perfectly satisfied to be virtuous ourselves, and condemn those who have gone wrong. This is society's attitude, and too often the attitude of the Church as well.

In recent years a good deal of investigation has been made, and the awful conditions of "white slavery" have been learned. Efforts have also been made to protect the girls from unscrupulous men, and sometimes to restore those who have lapsed. Thus far these efforts have been for the most part spasmodic, and often entirely inadequate, while we church people have not felt the responsibility that we should, being too confident of the immunity of our own. It is worth while that the public should know the extent of the evil, how it attacks every walk of life, and how it vitiates the air of our social life. In some of our large cities efforts are under way to remedy these conditions. As between nations, there are now agreements to prevent the importation of "white slaves" from one nation to another. There are societies organized and working to look after unprotected girls when they travel. Deaconesses are employed at some of the prominent railroad stations to be on the watch for girls and, being in evidence through their garb, to furnish a human refuge to which girls may go when they find themselves in danger. But still, human nature being what it is, the lapses from American homes continue.

How are we to prevent such a loss? There must be education of the rising generation. This is the position of ex-President Eliot and other prominent educators. Being informed, they are less likely to be deceived. Not all people are agreed on this point, and even if they were agreed on the theory, they would soon disagree as to the amount of education along this line or the best method to be followed. This problem is more serious in our own land, where there is the greatest freedom of intercourse between the sexes. We hesitate at curtailing the freedom, and are thereupon loaded with the responsibility of seeing that the freedom does not work ill for our boys and girls.

A second method of prevention is to find some way of letting the rising generation know of the experience of others. This is the method of some writers, who have compiled the experiences of various girls in such a way as to prove a warning to both parents and daughters by showing them how insidious is the danger. Not all the people will be agreed as to the wisdom of placing such books in the hands of the young. But surely all should be agreed that the information should be placed in some one's hands, and that parents at least should take to heart the conditions and the dangers.

A third method of prevention, which we commend, is that children should have proper religious training. The best cure for evil is the injection of good. If we instill good principles into our children, they are less likely to be susceptible to evil influences. We cannot warn them against every possible condition. It is both impossible, and unwise, since evil would loom too large in our teaching. Neither can we give them rules of conduct, lest some occasion should arise that is not covered by a rule. But we can give them good principles, and inspire them with the love of God, and give them useful occupations. It is for the idle hand that Satan often finds mischief.

A fourth method for the prevention of recruiting the under-world is that we have a proper Christian atmosphere in the home, one that makes religion cheerful and practical and that carries out the principles of religion. When parents lead their children in such a religious life, when they live near to their children, when they become the confidants of their children, then there is less danger of any going astray. The child that lapses in any way should know that the home is the first place where that lapse will be forgiven. Children should be taught that whatever evil they may fall into, the father or the mother is the first person in whom to confide, and that the confidence will be met with sympathy rather than reproach.

The Church must also carry out the spirit of Christ by refraining from condemnation, by practicing the grace of forgiveness. Society itself needs a new viewpoint as well—but now we are touching on more problems!—Christian Intelligencer.

GUM OOZING FROM TREES

The gum oozing from the bark of trees may be from one of three or four causes. It may be

(1) Mechanical injury, in which case the best thing to do is to clean away the gum and paint the wound with melted grafting wax or bees wax, or even common house paint, and let nature take care of it.

(2) A fungus disease sometimes called "*gummosus*," in which case severe pruning back of trees, cultivation, fertilization of soil and watering are about all that can be done, as the purpose should be to stimulate growth. This cannot be reached by spraying, as it is beneath the bark.

(3) Bark Borers or Shot-hole Borers. These are the larvae of very minute beetles that make tunnels beneath the bark and are also called "Engraver Beetles." When they mature they bore through the bark and leave holes about the size of those made by gun shot, or about the size of a pin's head. This is why they are called "Shot-hole Borers." They attack only trees that are declining. There is no way of reaching them in the sense of a remedy, but the best thing to do is to prune back the trees, cultivate the soil, and water abundantly and frequently with water containing a teaspoonful of nitrate of soda in each gallon of water. This is to stimulate growth, and often is successful.

(4) The fourth cause of gum is a larger kind of borer, such as is to be seen in peach and plum trees frequently. This can be killed by inserting a soft wire with a sharp point, or by cutting out with a sharp knife, slitting lengthwise rather than crosswise in the bark; or using the best possible remedy for borers, which consists of a liquid called carbon bisulfide, or bisulfide of carbon, put into a spring-bottom oil-can and

injected into the holes they occupy. Close up these holes with mud or clay, and the pests will be killed at once and the tree not injured as it might be by cutting. This remedy is recommended for all borers.—Pennsylvania Dept. of Agriculture.

"DON'TS" FROM A STOVE-REPAIRER

A few "don'ts" furnished from a stove dealer, who is frequently called upon for repairs, may assist the novice.

Don't heat a stove rapidly the first time.

Don't pile the coal above the top of the firebox, nor allow the top of the stove to get red hot. It warps and cracks the covers.

Don't let your grate get clogged. Shake often and keep free from cinders and ashes.

Don't let ashes remain in the ash-pan. They absorb the heat, cool the oven and check the draft.

Don't let clinkers remain fastened to the firebox. If the box is brick-lined, drop an oyster shell in the fire occasionally, when burning briskly, and the shell will clean off the brick.

Don't "rush" the range with the oven draft open. You use too much fuel and burn out the range too fast.

Don't let the smoke draft stand open except when fresh coal is put on. Heat that goes up the chimney is so much good money burned.

Don't set leaky vessels or spill cold water on the range. The cold coming in contact with the heated metal will crack it. To get spots off when there has been a bad "spill over," cool the lids by changing them, or putting on coal. Clean with paper and finish with a scraper.

Don't let the reservoir covers stand open, as it rusts the iron and strains the hinges.

Don't let soot accumulate in the flue. Scrape off all soot that hangs to the oven bottom. Pull all soot toward you and be careful not to push it back into the flue.—Good Housekeeping.

—Some time ago an automobile accident occurred near Trenton, N. J., when six young people were plunged into the icy waters of a canal, and five of them were drowned. They had taken several drinks at a road-house some distance from the scene of the accident, and flasks of whisky were found in the pockets of one of the young men. When the news of the accident was spread abroad, one hundred and thirty mothers made anxious inquiry of the authorities to learn whether their daughters were among the young women who perished—one hundred and thirty mothers who did not know where their daughters were very late at night! Is further comment necessary?—Pittsburgh Christian Advocate.

Date Blanc-Mange. — Flavor a quart of plain blanc-mange with vanilla; while warm, stir in two cupfuls of stoned dates, pour into a wetted mold, and set on ice to harden. When firm, turn out and cover with whipped cream or the whites of two eggs whipped to a stiff snow with two tablespoonfuls of powdered sugar. Decorate with blanched split almonds or halved English walnut meats.

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Young Men

THE TRULY BRAVE

Who is the truly brave?
The boy with a self-control,
Who curbs his temper and his tongue,
And though he may be big and strong,
Would scorn to do the slightest wrong
To any living soul.

Who is the truly brave?
The boy who can forgive,
And look as though he had not heard
The mocking jest, the angry word;
Who though his spirit may be stirred,
Yet tries in peace to live.

Who is the truly brave?
The boy whose daily walk
Is always honest, pure, and bright,
Who cannot and who will not fight,
But stands up boldly for the right,
And shuns unholy talk.

Who is the truly brave?
The boy who fears to sin,
Who knows no other sort of fear,
But strives to keep his conscience clear,
Nor heed his comrades' taunt or jeer,
If he hath peace within.

—The Christian Instructor.

SORTING MAIL AT SIXTY MILES AN HOUR

BY GEORGE ETHELBERT WALSH

The fast mail flyer is the pet of the railway service. Not even the limited passenger trains, nor the "specials" hired for unusual purposes by millionaires, can interfere with or side-track the "fast mail."

Through the black night it goes scurrying across the country, marking time between cities with clock-like regularity, to deliver our letters at the breakfast-table or to hurry to our office business communications that mean so much to us.

There is a reason for keeping the fast mail-trains up to schedule time, and fast time at that. The competition among the railroads to carry the United States mail is keen, for Uncle Sam is a liberal employer, and by the same token an exacting one. He demands quick service above all else, and for every delay there is a heavy penalty. The forfeiture of thousands of dollars, and the eventual loss of the valuable contract, may result if trains are continually late and untrustworthy.

When a railroad puts on a particularly fast express between two cities and advertises it extensively, it is evident that it is aiming to capture some mail contract from the government, for the Postoffice Department is always ready to encourage rapid transit between two given points. If one road has the contract to carry the fast mail, and another one cuts down the time of running between two important cities, the probability is that the former road must meet the new speed schedule or lose the mail contract.

A mile a minute is practically the standard time for the "fast mails," an average speed that must be maintained in spite of stops and slow-downs. Consequently this often means a much greater speed along certain clear stretches of road where lost minutes must be made up.

The fast mail is the pet of the Postoffice Department also, and only picked men are in charge of it. It is a traveling postoffice in every sense of the word.

The train usually consists of four cars carrying nothing but mail, amounting sometimes to fifty and more tons. The engine is one of the biggest moguls of the railroad service, a veritable monster of iron and steel, carrying ten tons of coal and six thousand gallons of water.

When the bulging sacks of mail are thrown aboard, and the conductor gives the signal to start exactly on the minute, the gaunt, angular engine puffs and snorts, and starts forth on its swift journey. Besides a picked train-crew, there are fifteen or more trained clerks riding in the mail-cars. Their business begins the instant the mail is aboard.

Fifty tons of mail to be sorted and delivered at various points along the route while running at sixty miles an hour! That seems like an almost incredible achievement, but it is being done every night and day of the year. While most of us are sleeping, the railway clerks are toiling.

The inside of a railway postoffice looks for all the world like an ordinary country postoffice, with its boxes and pigeonholes, with the exception of certain additions which are necessary for the good of the service. For one thing, there are sometimes series of racks which hold open mail-sacks, and into these the clerks despatch their mail as they fly across the land.

One of these sacks must be dropped off perhaps thirty or forty miles from the starting-point, and there is always a hurry and bustle to get this particular sack "tied out" in time.

The work of the railway clerk is hard and exacting, and he must qualify for the position through study and application. It may be said that it is the ambition of about every clerk in the Postoffice Department to get into the railway postoffice service. It is not because the pay is so great, but because most young men like the novelty of sorting letters while traveling sixty miles an hour in preference to doing it in a stationary postoffice.

When he gets into the railway service he will receive a salary of $800 a year, and in time, when he gets the full appointment, this will be raised to $900. From that time on his promotion is according to merit.

Each promotion generally means an increase of $100 a year in wages until he may be drawing $1,200 to $1,400. After that he must wait and work for the position of clerk in charge of the mail-cars on which he is working. He is at the head of all the other clerks then, and his pay is $1,600.

But the limit of his ambition need not stop there. If he qualifies for it, and there is a vacancy, he may be appointed for merit only to the position of chief clerk in charge of the lines running through his particular part of the country. For this he receives $1,800, and he may eventually receive $2,000 a year as assistant division superintendent, or $3,000 as division superintendent.

According to the requirements of the law an aspirant for a position in the railway postoffice service may be anywhere between eighteen and thirty-five years of age. He must take his examinations and pass with high marks to secure his first foothold in the service. After that his advancement depends upon himself and circumstances.

But by the time a railway postoffice clerk has reached the salary of $1,200 a year he must have developed a somewhat phenomenal memory. To secure this position he must memorize some fifteen thousand postoffices on his line. That of itself is not an easy job, but it is rendered more difficult by the necessity of knowing the different counties and railroads and junction points. He must also keep accurate track of all the railroad time-tables and their changes which affect his district.

The railway clerks become so familiar with their route that they can tell by "the feel of the road" where they are, and this helps them to prepare the different sacks in time.

Without looking up from their work they know by the grades, curves, and crossings just where they are; and they judge the speed of the train through the same sixth sense. Consequently one clerk will often make his decision when rounding a curve that he cannot unaided prepare his sacks for the next junction, and he will call upon one of the others to help him.

Arranged in tiers on one side of each car there are more than 140

pigeonholes. Each hole is reserved for some special town or city on the way, and the clerks shuffle and sort the letters with great rapidity, flipping the letters into their respective holes. It seems almost incredible that any one could become so deft in reading the letters without making errors.

The traveling postoffice clerks do not read names or the streets and numbers of addresses, but simply the town, and occasionally the county if there are two towns of the same name in adjoining counties. It is this which makes the sorting so rapid. The towns and cities on their route are as familiar to them as the names of States may be to the average school-boy, and the letters go swiftly and dexterously into their proper places.

Occasionally a letter turns up so badly written that the first clerk fails to decipher it. Immediately it is passed on to the next, and so on down the line until every one has failed to decipher the scrawl which somebody intended for the name of a town or city. Finally, after running the battery of sharp eyes the letter is chucked into a hole marked "Nixies," which in plain language means "illegibles." Before it finally goes to the Dead-Letter Office at Washington the clerks in their more leisure moments may give another try at the address.

The railway clerks are so efficient in their work that according to statistics not more than one out of about every twelve thousand pieces handled by them goes wrong, and probably not more than one out of every hundred thousand letters handled by the clerks fails to find its destination eventually.

A point not always appreciated by an outsider is that the railway clerks sort their mail with the idea of making it reach its destination in the shortest possible time, and this often means a great amount of quick mental calculation.

For instance, a letter may be mailed to a town not more than ten miles away with a direct mail route that is very slow. By despatching that letter on the fast mail to another city fifty or a hundred miles away, and thence back on another fast mail to the town for which it is intended, a saving of several hours in delivery is often effected. Thus letters have traveled nearly two hundred miles by fast mail to reach a destination not more than five miles away from the mailing-point, and they get there several hours quicker than if they had waited for the slow local service connecting the two points directly.

Yet, after all, it is practice and experience that make the clerks efficient and reliable. Day after day and night after night they read over the same towns, cities, and villages; and their minds with almost automatic precision respond to the impressions made on the eyes. No man could stop and think of all the towns, and hope to finish his day's work in time. That subconscious self of ours comes to the assistance of the memory, and enables us to do marvelous things without conscious thought.

The railway clerk is as dependent upon it as you are upon buttoning your coat every morning or lacing up your shoes. If you had to stop and consider each movement of the hand in doing either work, it would require several times as long for you to perform the operation, so long, in fact, that much of your time each day would be occupied in dressing and undressing.

The railway postoffice clerks must work at high pressure when on duty. But, when the mail is finally sorted and the last bag tied out, they relax and forget all the difficulties of their job. They may enjoy the railroad ride then as the train in the early dawn steams into the last city on the route.

One sad feature about the railway postoffice clerk's calling is that it is a most dangerous one. You would not think of it if you did not stop to consider the reasons.

In a single year there are several hundred railroad wrecks on the different lines, and the number killed and maimed is considerable. Now, owing to the fact that the mail-cars were always run directly behind the engine, the casualties fell rather heavily upon the postoffice clerks. If there was a wreck, the mail-car was pretty sure to get the worst of it; and, if a fire started from the engine, the contents of the mail-car furnished excellent fuel.

So many mail-cars have been wrecked, and so much mail has been destroyed in such accidents, that the postoffice authorities have in recent years undertaken a reformation of the service. It frequently happens now that the mail-car comes last or in the middle of the train, or at least with one or two baggage-cars between it and the locomotive.

The first mail-cars were wooden affairs, but most of them are now all of steel, and these further help to protect the lives of the clerks. The first all-steel mail-car was built and used on the Erie Railroad a good many years ago; and, as if to prove that it was a great improvement on the old type, it turned a somersault down a steep embankment during a wreck without so much as seriously injuring a clerk or itself. — C. E. World.

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For the Children

HER ANSWER

BY ANNA M. PRATT

I studied my tables over and over, and backward and forward, too,
But I couldn't remember six times nine, and I didn't know what to do
Till my sister told me to play with my doll and not to bother my head.
"If you call her 'Fifty-four' for awhile, you will learn it by heart," she said.

So I took my favorite, Mary Ann, though I thought 'twas a dreadful shame
To give such a perfectly lovely child such a perfectly horrid name,
And I called her my little "Fifty-four" a hundred times, till I knew
The answer of six times nine as well as the answer of two times two.

Next day Elizabeth Wigglesworth, who always acts so proud,
Said, "six times nine is fifty-two," and I nearly laughed aloud,
But I wished I hadn't when teacher said, "Now, Dorothy, tell if you can,"
For I thought of my doll, and—sakes alive!—I answered, "Mary Ann!"

IDLENESS OR INDUSTRY

"I think doing dishes is the greasiest, meanest work in the world," said Mabel, while a great tear ran down her cheek and splashed off into the dish-pan. "Here Anna Richards and I had planned to have the finest time, and now it will be school time before these pokey old dishes are done!"

"That's nothing to what I have to do," said Robert from the doorway, "feed the chickens and pick the beans and run all manner of errands from morning to night. There's just no end to my work," and he heaved a self-pitying sigh.

"And I has to go to the pump 'steen' times,'" said little Benny, "ist when I wants to play."

"It's a shame we all have to work so hard," said Mabel. "Going to school is enough, and I don't think it's fair to make us work like this."

"I don't either," said Robert, stoutly; and "I don't neizer," said little Benny.

"Come here a minute, children," called mamma from the other room, and her voice had a tone of pain in it that, someway, made them all ashamed of themselves. "I am sorry indeed to have you speak like that about the little tasks I have asked you to do to help me. But since that is the way you feel, you may take off your apron, Mabel, and you may all go out to play and leave the work to me."

Wasn't it strange that when they were given the play time they thought they wanted so badly, nothing seemed to be any fun? Robert tossed his ball aimlessly and looked back remorsefully at the hungry chickens; Benny sat on the back steps swinging his fat legs disconsolately, while Mabel found her chum, Anna Richards, doing up her breakfast dishes and singing away so merrily that Mabel crept guiltily away, without even mentioning the fun they had planned.

The school bell rang at last, and, greatly relieved, Robert and Mabel started briskly off, leaving little Benny alone.

"I'll do and dit mamma a nice, tool drint," he said to himself, forgetting for the moment what his mother had said, and bursting into the kitchen where she was still at work on the dishes, he went on, "Mamma, don't you want a nice, fresh drint."

"Yes, indeed, but I couldn't let you get it for me," said mamma, laying down her dish towel. "So I must go myself," and taking up her bucket, she went into the yard. Now it had really been Benny's delight to do this little errand—how great a delight he had never realized before—and it was a very sober little boy who looked up into mamma's face when she came back.

At noon, as the children sat playing jackstones on the front porch, mamma came out with a market basket in her hand. "I forgot until just now," she said, "that we need a few things from the grocery. You can tell papa where I am and that I am sorry to make dinner so late." Robert half rose to his feet, then a quick flush overspread his face and he promptly sat down again.

That evening, mamma came into the library where the children sat, a full hour later than usual. "I am sorry I cannot tell you a story tonight," she said, "but the chickens had to be tended to and the kitchen work to be done, and now I can only hear your lessons before bedtime."

The children sat in silence a moment, then Mabel threw down her speller with a loud thud, and ran and threw her arms about her mother's neck. "You look too tired to do anything, dear little mother," she said. "Take us back; do take us back and let us work for you. Honest and truly we want to!"

"I never felt so mean in my life," said Robert, flushing at the very thought, "as when I saw you leave your dinner work and start off to the grocery with a big, lazy boy sitting right on the porch."

"And me wants to dit you tool drints, yes me does," said little Benny, the tears flashing into his brown eyes.

Mamma held out her arms and gathered all three children into a loving embrace. "I know you want to help me, children," she said, "and of course you shall. But I wanted to show you for one day how it would be if one person did all the work and the rest had all the play. God has given us all some good, wholesome tasks that really make us better and stronger and happier for doing them, though sometimes they do seem a little hard; and when one of us neglects his share, it is sure to make the burden fall too heavy on some one else. You'll not forget that, will you?"

"I should say we won't," said Robert.—The King's Builders.

THE WISE CAT

You know there are some people who say that cats cannot read good, plain English. If that is so, will you please tell me how it happened that this one came to the front door of the Belden family in answer to Ted's advertisement?

"The mice are eating us out of house and home," said Mary as she brought in the cream for breakfast. "I don't see what we will do if we don't get a cat."

"We really do need one," said mother thoughtfully, "but I don't know of a mouser anywhere."

"Why don't you advertise?" joked father as he drank his coffee. "An 'ad' in the 'Gazette' or 'Post' ought to bring you one."

"Costs too much!" laughed mother.

"Well, then, stick up a sign," said father.

Ted thought it over as he finished his breakfast. He could "stick up a sign" just as well as anybody. Where should he put it? He decided that a good, big, handsome one, done in red paint and pinned on the front door, would be as good as anything; and so, half an hour later, that was what callers might have seen if they had come so early. It stayed there all the forenoon, and this is what it said:

WANTED—A CAT.

A few people saw it and laughed, for it was such a big piece of brown wrapping paper, and the letters were so big and red and scraggy that you couldn't help seeing them unless you were very, very near-sighted.

Just before luncheon time mother had to go to the front door for something, and there stood a lean, lank, gray cat, with one paw up trying to catch the fluttering corner of that brown paper sign. It seemed as if it were trying to say: "I've come. Why do you want that sign any more?"

"Ted, did you put that thing up there?" cried mother, taking the pins out in a hurry and carrying the dreadful-looking sign inside to use for kindling. "What will the neighbors think! Such a front door for neighbors to look at!"

"It brought the cat," said Ted in triumph.

And, sure enough, there was the long, lean, gray cat, following closely at their heels everywhere they went and meowing for food. He turned out a splendid mouser, too; and to this day Ted firmly believes in advertising.—Sunbeam.

Temperance and Reform

PROHIBITION CARRIES WEST VIRGINIA

One of the notable results of the recent election was a great victory for temperance in West Virginia. The state went into the prohibition column by a majority of seventy-six thousand. Every county in the state carried the prohibition amendment to the State Constitution except two, —Ohio county, in which Wheeling, the largest city in the state, is located, in which there are about 9,000 against to about 4,000 votes for the amendment; and a county in the southern part of the state, in which there are many miners. The Sunday meetings in Wheeling last winter gave momentum to the movement, and the churches, Anti-Saloon League, and other temperance organizations carried on a vigorous campaign, so that the question was thoroughly thrashed out and the voters knew what they were doing on election day. The claim is now being made by the opposition that the amendment is unconstitutional because it does not go into effect until July, 1914, whereas it is said that the law requires that an amendment to the State Constitution should go into immediate effect. The evident purpose of this delay was to give the liquor interests fair notice and a reasonable time to go out of business with as little loss as possible. Whether this technical claim rests on any just or legal grounds or not we do not know. But a majority of seventy-six thousand is not going to be defeated by a technicality, and if the liquor interests should throw out this amendment with its lenient delay, they will have to take an amendment without the mercy of any delay and go out of business the next morning after election. They may wisely take their medicine as it is, lest the dose be promptly administered in a more bitter form.—Presbyterian Banner.

PROHIBITION AND INSANITY

The report of the superintendent of the state hospitals of Kansas contains the following:

"The superintendents of the state insane hospitals and the members of the State Board of Control believe it is due to the enforcement of the prohibitory law and the laws suppressing the social evil that the number of commitments to the state institutions for the insane is falling off each year. In 1904, when the prohibitory law was not so well enforced as it was in 1910 or as it is now, there were 924 commitments to the institutions for the insane. In 1910 the number was 886. In 1904 the number per thousand population was 62.4. In 1910 it was 52.4.

"'The reason for the decrease in insanity,' said H. C. Bowman, chairman of the Board of Control, recently, 'is due to the prohibitory law and the law suppressing the social evil. The superintendents of all our insane hospitals think that the decrease is due to this.'"—Ex.

—The "Michigan Christian Advocate" published a signed letter from a citizen, who gave his address, who was asked what local option had done for his town. From it we take the following:

"It has taken the liquor from under my nose, and I have not touched a drop since it has gone. I used to spend $5 a week on an average. It has been ninety-eight weeks. At $5 a weeks, it amounts to $490.

"Now this has gone in the channels of decent trade. It has bought clothes and shoes and food and smiles and happiness.

"When I come home now to my little family I do not find them peeping out at the window or around the corner of the house. They come to me with outstretched hands.

"This is not one lone case. There are lots of them, and if any one thinks I want the saloons back they can find my wish in the ballot-box."

—The national crusade against alcoholism in Budapest is the title under which a special correspondent of "The Lancet" (1909) reported a meeting of the National Anti-Alcoholic Committee. The presidential address was delivered by Count Andrassy, Minister of Internal Affairs, in which he said:

"Alcoholism is one of the greatest scourges of mankind. It undermines the resisting power of the body, which easily becomes a prey to bacilli and other poisonous agents. The soul loses its elasticity and easily becomes the prey to sin. Weak body and weak soul undermine hand-in-hand the worth and capacity for work of society. Instead of work, man likes entertainment, and so the material well-being vanishes. It is, therefore, our duty to fight against this peril, a duty as well toward mankind as toward our nation."—Scientific Temperance Journal.

Marriages

BUSH—REED. On November 13, 1912, Mr. Walter Bush and Miss Bertie Reed, both of Loudoun county, Virginia. Ceremony performed by the pastor, Rev. Asa Richard.

COOPER—DANNER. On November 12, 1912, near Lovettsville, Va., Mr. J. C. Cooper and Miss Mary P. Danner, by Rev. Asa Richard.

CHRISTMAS SHOPPING CAN BE MADE EASY

for those who will look to Messrs. Boggs & Buhl for suggestions. Don't keep putting it off, but right now, when you can take your time, visit their great store and see their wonderful collection of beautiful and appropriate gifts — something for every one you can think of, old and young, rich and poor. Suggestions will come to you thick and fast. Or you can write for their Christmas catalogue and order by mail just the same. It's so easy when you know the people with whom you are dealing to be thoroughly reliable and responsible. Perhaps the several items which they are advertising this week will help some folks out of a difficulty. Read all about them. And don't forget their address is Northside, Pittsburgh, Pa.

The Markets

United States Bonds

E. W. Clark & Co., bankers, 321 Chestnut street, Philadelphia, Pa., furnish the following quotations:

	Bid.	*Asked.*
2s, reg., 1930	100⅞	101¼
2s, coup., 1930	100⅞	101⅜
3s, reg., 1918	102½	193
3s, coup., 1918	102½	103
4s, reg., 1925	113¾	114¼
4s, coup., 1925	113¾	114¼
Pan. 4s, '36, reg	100⅞	101¼
Pan. 4s, '38, reg	100⅞	101¼
New 3s, '61, reg	101¾	102¼
New 3s, '61, coup	101¾	102¼

The Philadelphia Markets

PHILADELPHIA, November 25.

WHEAT 1c. higher; No. 2, red, winter, in export elevators, 97½a98c.; No. 1, Northern, in export elevators, 96½a97c.

CORN steady; No. 2, yellow, for local trade, 68a68¼c.

OATS firm; No. 2, white, natural, 39c.

BRAN unchanged; winter, in bulk, $22.50a23.00; spring, in sacks, $22.25a22.75.

REFINED SUGARS quiet but steady; powdered, $5; granulated, $4.90a4.95; Confectioners' A, $4.75; Keystone A, $4.65.

BUTTER steady; Western creamery, extra, 35c.; nearby prints, 36a37c.; do. fancy, 38c.

EGGS firm; Penna. and other nearby firsts, free cases, $10.50 per case; do. do. current receipts, free cases, $9.30a10.20 per case; Western firsts, free cases, $10.50 per case; do. current receipts, free cases, $9.30a10.20 per case.

LIVE POULTRY unchanged; fowls, 12a14c.; old roosters, 11a11½c.; spring chickens, 12a14c.; ducks, 13a14c.; geese, 12a14c.; turkeys, 19c.

DRESSED POULTRY firm; fowls higher; turkeys, nearby, express receipts, 24a25c.; do. Western, choice to fancy, 23a24c.; do. do. fair to good, 21a22c.; do. No. 1, old, 19a20c.; fowls, Western, choice to fancy, 16a17c.; do. do. smaller sizes, 12a15c.; broiling chickens, 13a20c.; roasting chickens, 17a18c.; ducks, choice, 16a17c.; do. fair to good, 12a15c.

POTATOES firm and higher; Penna. choice, per bushel, 70a75c.; New York choice, per bushel, 65a68c.; do. fair to good, per bushel, 50a55c.; Jersey prime, per basket, 40a50c.; do. culls, per basket, 15a25c.

FLOUR.—Demand is light and the market weak and unsettled. Winter, clear, $4a4.25; straight, $4.40a4.65; patent, $4.75a5.15; Kansas, straight, sacks, $4.10a4.30; spring, first clear, $4.15a4.30; straight, $4.35a4.50; patent, $4.50a4.75.

HAY firm, fair demand; timothy, No. 1, large bales, $19.50a20; No. 1, medium bales, $19a19.50; No. 2 do., $17a18; No. 3, do., $15a16. Clover mixed; light mixed, $17a17.50; No. 1, $16.50a17; No. 2, $14a15.

The Cattle Market

PHILADELPHIA.—Receipts for week ending Saturday evening, November 23: Beef cattle, 5,235; sheep and lambs, 15,336; hogs, 4,828; calves, 2,473.

BEEF CATTLE.—Virginia and Illinois cattle liberally accommodated the limited market requirements, trade being temporarily diverted to the Thanksgiving poultry demands. A dull undertone pervaded the market and prices showed a fractional decline. Calves, in a general way, were steadily held, while cows, under limited arrivals, were strong in the desirable kinds. Quotations: Steers, average best, $8.75a8.85; choice, $8.50a8.62½; good, $8a8.25; medium, $7a7.50; common, $6.40a6.75; bulls, $4.50a5.75; fat cows, $4.50a6.50; thin cows, $2.75a3; milch cows, common to choice, $40a65; extras, $75. Veal calves, steady; exceptional lots, $11a11.50; good to choice, $10a10.50; medium, $8a9; common, $6a7; Southern and Western, $4.50a8.00.

SHEEP AND LAMBS.—Lambs of the better class were a trifle easier, the sheep keeping about steady. Inquiry was only for satisfactory stock and not for an active character. With any enlargement of shipments, a lower market would be the result. Quotations: Sheep—Wethers, extra, $4.37½a4.50; choice, $4a4.25; good, $3.75a4; medium, $3.25a3.50; common, $2a2.50; ewes, heavy, fat, $3.75a4. Lambs—Extra, $7.25a7.50; medium, $6.50a6.75; common, $5a5.50.

HOGS.—Demand was moderately seasonable, and a straight rate predominated. Quotations: Good to choice, $7a7.25; Western, $10.75.

CITY DRESSED STOCK.—Choice and prime meats commanded steady values, though trade was only moderate. Quotations: Steers, 9½a14c.; heifers, 9a12½c.; cows, 7a10¼c.; veal calves, 14a16c.; extra calves, 17c.; Southerns and Westerns, 10a12c.; country dressed, 13a14½c.; extras, 15c.; sheep, 7a8c.; extra wethers, 9c.; lambs, 12a12½c.; extra lambs, 13c.; hogs, 11c.

Science and Health

HOW TO PREVENT A NERVOUS BREAKDOWN

The relation of overwork and fatigue to nervous prostration is often a matter of anxiety to the prospective victim and of perplexity to the physician. Dr. Edward Livingston Hunt, who is instructor in neurology at Columbia University, read a paper recently to a public health education committee in New York, a portion of which we give here:

"The danger signals which foretell a nervous breakdown are irritability, fault-finding, and peevishness. The patient becomes suspicious and introspective. His work is done with less care and greater friction; it goes slower and its character deteriorates. The power to concentrate is diminished. He complains of headache, giddiness, and dyspepsia. Fears and anxieties appear; confusion and indecision complete the picture."

Continuing, Dr. Hunt says: "Nervous prostration teaches us many things. It teaches us that we do not come into this world equal, that our attainments are not the same, and that as we advance our development is not similar; it teaches us that each man is a law unto himself; it teaches us that many of our ambitions must have limitations; it teaches us that if we become prodigal of our nervous energy we shall pay, and pay heavily; finally, it teaches us that we must have regard for the laws of physiology and reason.

"Nervous prostration is an overdraft. It means that you have strained the nervous cells, not to the limit, but beyond the limit. It means that you have pulled the walls of the physical house down about your head. It means panic. As the system is intimately and closely allied to every other structure of the body, it means that the ruin is widespread and the symptoms legion.

Overwork Our Great Excess

"The great excess of the present generation is overwork. In this respect, without doubt, America leads all nations. Mills found that the average length of life in 105 overworked American public men was only 58, whereas in an even larger number of members of Parliament the average was 68. The American is apt to have completed his work before the Englishman begins to reap his reward.

"Women are equally as susceptible to overwork as men. It is by no means an uncommon thing here in New York to hear women say that they have no time to accomplish all that they wish. Their varieties of interest are great and their undertakings far exceed their nervous strength. Women are more apt to feel the effects of their overwork than men, partly because they possess more susceptible and more delicate temperaments, and partly because they are more apt to neglect food and exercise. The society woman rarely exercises enough; the working woman rarely eats enough; neither gets enough air and outdoor life.

"Overwork was considered a virtue; now it is known to be a vice. It is recognized as a debauch—one to be shunned equally with those of alcohol, of opium, of meat, and of excessive pleasure. It is just as ferocious; it brings in its train just as many ills. Overwork is contagious. The very air of New York breathes and burns overwork. The wife of an overworked man is apt to be driven, from sheer lack of occupation and companionship, into undertaking more and greater problems than are compatible with her strength. The high cost of living, the desire to emulate one's neighbors, and the wish for luxuries beyond their grasp are important factors in bringing about overwork in both the sexes. The hold which pleasure has on many precipitates overwork. The woman who is a breadwinner feels the need of relaxation and pleasure. To obtain it she has to make unusual and undue demands upon her strength. This is a form of overwork.

The Housewife's Problem

"The woman who, in addition to her regular duties as the head of a modern New York house and the mother of several children, undertakes to keep up a large acquaintance, to join card-parties, to do some studying, and then entertain and be entertained, is approaching the line of overwork. The home is a place of rest and relaxation much more to the man than the woman. He is constantly shielded; she is constantly the shield. Few women realize this, and therefore few systematically arrange or find it possible to arrange to rest at a time when it is most beneficial and most lasting. To rest, one must be free from cares, interruptions and noises.

"Overwork injures not only the nervous system, but also the physical. The overworked brain is flushed with blood, the blood-vessels are distended, and the delicate arteries continually and constantly are put to their utmost. The artery is injured, and in time there develops that bête noir of the middle-aged man—end-arteritis, or what you call a thickening of the arteries. From this result, as you know, depression, anxiety, melancholy, and a host of phobias.

"There is a tendency in the schools to overwork. Children are driven. Few principals ever consider this: how can a class of twenty boys do the same amount of work when half claim their parentage from the peasant stock and half from overworked fathers? So, then, avoid overwork. Find the number of foot pounds that you can raise, and don't raise one more. Get your gauge.

"There is a form of overwork, exceedingly common and exceedingly disastrous—one which equally accompanies great intellectual labors and minor tasks. I allude to worry. When we medical men speak of the workings of the brain we make use of a term both expressive

[Concluded on next page.]

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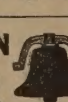

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and characteristic. It is to cerebrate. To cerebrate means to think, to reason, and to reach conclusions; it means to concentrate and to work hard. To think, then, is to cerebrate, and to worry is to cerebrate intensely.

The Effects of Worry

"Worry is overwork of the most disastrous kind; it means to drive the mental machinery at an unreasonable rate. Worry gives the brain no rest, but rather keeps the delicate cells in constant and continuous action. Work is wear; worry is tear. Overwork, mental strain, and worry lead to a diminution of nerve force and to a prostration of the vital forces, and cause a degeneracy of the blood-vessels of the brain.

"Exhaustion, another name for fatigue, may show itself either in the form of physical collapse, so that the patient lacks resistance, and, becoming anemic and run-down, falls a prey to any and every little ailment, or in the form of mental collapse. An exhausted brain then gives way to depression, to fears, and to anxiety.

"The vast majority of nervous breakdowns are avoidable; they are the result of our own excesses and of the disregard which we show toward the ordinary laws of health and hygiene; they are the results of the tremendous demands which are made upon us by modern life; they are the results of the strenuous life.

"We should follow strictly the rules of health. Exercise, baths, and fresh air should be just as important as simple and good food. We should strive to expend as little energy as possible. We should avoid large public assemblages, where the air is bad and the crowds weary us. We should not always strive and struggle to do something different. We should cultivate contentment.

"When you are thoroughly tired and begin to feel that peculiar sense of lassitude and exhaustion creep over you, then is the time to have a change of work. I have known men who could work for a very long time so long as they constantly changed the character of their work. Give one set of cells a rest and utilize another. Have a variety of interests, keep abreast of the times, know a little about politics, art, and books. Have a hobby. Every one should have some one thing in which he can interest himself and to which he can turn—some channel in which he can divert his energy, so that he can free it from the well-worn path of the daily labor.

"The tendency of the business and professional men of the present day is too narrow. Their interests are too largely centered on their own advancement, with a total disregard of everything else and everybody else.

The Value of Exercise

"When you are tired, when you are weary, and when things have gone wrong don't lie down with a book which you think you are reading and enjoying, but get out in the fresh air, under the blue sky, play a game of tennis, ride a horse, or take a long walk. You will return refreshed, invigorated, and with renewed energy. Exercise makes energy. Oxygen gives force.

"Never let your brain rehearse the mistakes and failures of the day. In the language of the nursery, don't cry over spilled milk.

"Women should realize the importance of being out in the fresh air. Man from the nature of his life has to go out every morning and to take a certain amount of exercise. Women do not get out enough and do not exercise enough. Every woman should make it a rule to walk two miles daily. The seamstress, the school-teacher, and the shop-girl specially need long walks, good food, and fresh air.

"Learn to sleep. Both men and women should spend more time in bed. Here in New York we do not sleep enough. There is nothing that will repair tired and jaded nerves quicker and more lastingly than a long, unbroken sleep. I have known patients who complained of irritability, brain fag, and exhaustion, who, when put to bed, would sleep almost continuously for three or four days and nights. Sleep is of great value; it starts us anew, it supplies energy, it winds up the physical clock. It is a panacea for all ills. There is no greater remedy for worry than this same sleep.

"Avoid alcohol. It doesn't stimulate, it depresses. Avoid fatigue. It, too, depresses. Avoid large public assemblages. The air is bad and contact with great numbers is great wear.

"Don't overeat, and above all don't overeat meat. If you wish to eat a great deal of meat, then you must take a great deal of exercise. Earn your roast beef.

"Don't hurry. Don't worry. As Dr. Mitchell puts it admirably in his novel, the 'Red City,' 'Learn the lesson of the midyears of life—to be of all thought the despot.'"—Ex.

IN LIGHTER VEIN

Mr. Medders has a grievance. His children played a trick on him the other evening.

"Papa," they said, "you can't name the three biggest cities in the United States without saying 'let's go and get some ice-cream.'"

"I think I can," responded Mr. Medders. "New York, Chicago, Philadelphia."

"There! We knew you couldn't!"

"But you said I couldn't name them without saying 'let's go and get some ice-cream.'"

"Well, you've said it. All right, papa, we'll go!"

—

At the first meal on board the ocean liner Smythe was beginning to feel like casting his bread upon the waters. His friends had told him that when he began to feel that way he should stuff himself. He tackled a cutlet first, but it didn't taste right. He observed to the waiter, "Waiter, this cutlet isn't very good."

The waiter looked at his whitening face, then replied, "Yes, sir; but for the length of time you'll 'ave h'it, sir, h'it won't matter, sir."—Lippincott's.

—

A weary guest at a small and not very clean country inn was repeatedly called the morning after his arrival by the colored man-of-all-work.

"See hére!" he finally burst forth, "how many times have I told you I don't want to be called! I want to sleep!"

"I know, suh, but dey've got to hab de sheets, anyhow. It's almos' eight o'clock an' dey's waitin' fo' de table-clof."—Harper's Magazine.

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E. E. CAMPBELL, PH. D., *Pres.*,
Mechanicsburg, Pa.

Secular News

Home

The four gunmen on trial in New York for the murder of Herman Rosenthal were convicted in the first degree.

Sidna Allen, leader of the clan that "shot up" the Carroll County court house, Va., was convicted of manslaughter and given 15 years in the penitentiary.

The clearing of outlying sections and a gradual closing of the Tenderloin in Philadelphia is Director Porter's plan to solve the vice problem. He hopes to minimize the evil, not segregate it.

It was understood, despite the absence of a formal announcement from the White House, that President Taft will decline the $25,000 pension provided for ex-Presidents by the Carnegie Foundation.

The United States Supreme Court decided in favor of the Government in the so-called "Bathtub Trust" suit against enamel ware manufacturers, holding that a patent does not carry a monopoly on the product of the machine it protects.

In Washington diplomatic circles it is regarded as certain that the first measure of importance to engage the attention of the Senate next month will be a proposed constitutional amendment fixing the terms of the President and Vice-President at six years.

The greatest raid in the history of the Government occurred when Federal agents simultaneously, in 69 cities and towns in 29 states, made 173 arrests, many of them of prominent physicians, druggists and women, for alleged illegal use of the mails for immoral purposes.

The forty-fourth annual convention of the National Woman Suffrage Association was opened in Philadelphia last week with delegates in attendance from every State in the Union. The attendance has been so large that overflow meetings have been held in adjacent halls or in the streets.

Thomas E. Watson, one-time presidential candidate of the Populist party, now editor and publisher of the "Watson Jeffersonian," was indicted by a Federal grand jury in Augusta, Ga., on a charge of sending improper matter through the United States mails, the "improper" matter being articles which appeared in the magazine under Watson's signature, bitterly arraigning Catholicism.

Foreign

The Swedish Government has awarded the Carnegie Steel Company a $400,000 contract for armor.

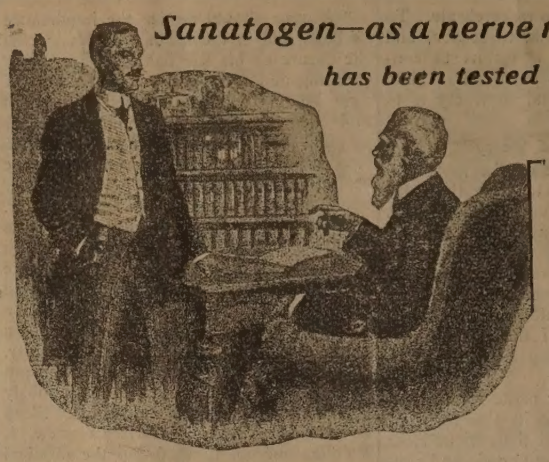
The ducal title and a pension were conferred by King Alfonso on the family of the assassinated Premier Canalejas.

Claude Grahame-White, the English aviator, declared he would attempt a flight across the Atlantic in a hydro-aeroplane.

The Duke of Connaught, in opening the Canadian Parliament, announced a bill for a contribution from the Dominion to the imperial navy.

The Saxon courts have confirmed the Government's expulsion order against the Kayser Company, an American firm of glove manufacturers.

The Chinese northern army has been ordered to the frontier of Mongolia, whose independence Russia has guaranteed, and war between Russia and China is threatened.



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Prof. Thomas B. Stillman, M.S., Ph.D., The well known research chemist of Stevens Institute, writes: "The chemical union of the constituents of Sanatogen is a true one, representative of the highest skill in the formation of a product containing Phosphorus in the organic phosphate condition, and so combined that digestion and assimilation of Sanatogen are rendered complete with the greatest ease."

His Grace, the Most Rev. Archbishop of Bombay, writes: "I use Sanatogen every now and then, under my doctor's advice, and always desive great benefit from it."

John Burroughs, the distinguished naturalist and author, writes: "I am sure I have been greatly benefited by Sanatogen. My sleep is 50 per cent better than it was one year ago, and my mind and strength are much improved."

Charles D. Sigsbee, Rear Admiral U. S. Navy, writes: "After a thorough trial of Sanatogen, I am convinced of its merit as a food and tonic. Its beneficial effects are beyond doubt."

Prof. C. A. Ewald, of Berlin University, Doctor honoris causa University of Maryland, states in his contribution on "Typhus Abdominalis": "I can say that I have used Sanatogen in a great number of cases (that is, in those disturbances of metabolism which were mainly of a nervous or neurasthenic origin) and have obtained excellent results."

C. H. Stockton, Rear Admiral U. S. Navy and Pres. Geo. Washington University, writes: "Some time ago my physician recommended Sanatogen to be used in my family. After giving it a fair trial, I am thoroughly convinced it is most excellent for the nerves and an invigorating food tonic."

THE BAUER CHEMICAL CO., 32 V Irving Place, New York

The towns of Lucca and Savanna la Mar were practically destroyed during the recent hurricane in Jamaica. Official estimates place the number of dead at more than 100 in the coast towns alone.

A compromise was reached in the home rule quarrel in the House of Commons, the House, on Premier Asquith's motion, negativing not the Banbury amendment, but the whole financial provision.

The secretary of the Cecil Rhodes Scholarship Trust said that one-third of the Rhodes scholars sent to Oxford from the United States were high grade, one-third fair, and that it was a mystery how the remainder ever got to Oxford.

Early last week the Balkan allies offered terms for an ending of the war. These terms being rejected by the Turks, the fighting was resumed. Later news says that the envoys of the Balkan allies and the Turkish Government will again meet near Constantinople for preliminary discussion of the terms of the armistice asked by Turkey. Fighting on the Tchatalja lines has practically ceased.

From Berlin comes reports that the Bulgarian willingness to offer Turkey more acceptable terms of peace is actuated by the severe losses to the Bulgar army, it being estimated that one-third of the entire forces, about 100,000 men, have been slain by warfare and disease.